ZION'S WATCH TOWER AND

HERALD OF CHRIST'S PRESENCE.

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VIEW FROM THE TOWER

"Looking back, we praise the way
God has led us, led us day by day."

Throughout the civilized world, despite the prognostications of many, peace prevails to a remarkable degree. While on every hand the two great armies, Capital and Labor, are busily organizing, and the various elements are preparing for the great final struggle and time of trouble such as was not since there was a nation, yet peace still prevails. And thus we see before us a fulfillment of God's prediction that the violent winds of war should be checked and holden until the sealing of the saints of God should be accomplished.—Rev. 7:1-3.

Meantime the sealing progresses. Daily and hourly the saints of God are being searched out and sealed "in their foreheads" [intellectually] with a clear appreciation of "the mystery of God" which has been kept secret in part hitherto, but is now made manifest unto the saints, according to the will of God—the mystery of God being about finished. (Rev. 10:7; Rom. 16:25, 26.) The "angels" or messengers doing this sealing (Rev. 7:1) are the same messengers referred to by our Lord when he declared that in the harvest or end of this age he would send forth his messengers with the sound of a great trumpet [the seventh trumpet], to gather together his elect from one end of heaven to the other. Every consecrated child of God who receives the truth realizes at once his duty and privilege of imparting it to others. He hears the commission, "Go ye into the vineyard;" and "He that reapeth receiveth wages and gathereth fruit unto eternal life." These are the Lord's "angels"—messengers or servants. The sealing and the gathering we understand to refer to the same thing. And the heavens through which these messengers go sealing and gathering is not the heaven of God's throne, but the symbolic heavens so often referred to in the book of Revelation, namely, the nominal church.

This "gathering together" is not a literal assembling in one locality, just as the heavens are not literal. The gathering is into *one condition*, into unity of heart and mind through the knowledge of the divine plan of the ages, and corresponds exactly to the sealing in the forehead; for all the elect are to be sealed with the *same seal;* and all thus sealed are to see eye to eye, and to be one in heart and hope and work.

This sealing is performed only upon the consecrated. And the rapidity with which the work of sealing progresses in each, and which of them will eventually be fully sealed, depend upon the degrees of faithfulness to their consecration vows on the part of the various servants of God in the time of the sealing. His servants should *serve* him; and those who, either from slothfulness or from being overcharged with earthly things, are neglecting *Christ's service*, and burying the talents consecrated to him, will be passed by—will not be fully sealed if at all marked, but will be left to have their portion with the world in the great trouble which will begin just as soon as the faithful are all "gathered" and "sealed."

All this implies great commotion, not only in the "heavens" [nominal church] but also among those being "gathered" and "sealed." It means crucial testing and sifting and close examination by the Lord through his truth and providences; for the Lord himself is the great superintendent of this important work, and is now directing his own servants. Each sealed one becomes a sealer of others as soon as he himself is sealed; and each gathered one becomes a gatherer of others as soon as he himself comes into oneness of heart and head with the Lord and the present truth.

We must not wonder, then, at the shaking and falling now in progress among those most closely in contact with the work of sealing and gathering. The divisions must come. The Lord's words show us that it will cause much commotion when his order to separate wheat from tares is put into effect—a commotion which he would not permit until the harvest time had come. (Matt. 13:28-30.) And then in some respects a still greater commotion will ensue when these sealed and gathered servants, the "wheat" class, are *examined* after having been brought into some measure of the light and privileges of the present truth—when, as shown in two parables, two classes will be forcibly *cast out* of the light into the outer darkness of the world, thus to pass with the world through the great trouble now impending. The two classes to be thus cast out by the Lord are—first, those who have taken off the wedding garment of Christ's righteousness and who deny the precious blood and the ransom which it alone secures; and secondly, the unfaithful servants who bury their consecrated talents in earthly things instead of using them in the Master's service. No earthly power can keep such from going into the outer darkness of error, for it is the Master's order that they shall be cast out.

Moreover, we can only expect that such will struggle vehemently against any reproofs and against any words of warning, and claim that instead of going into the outer darkness of the world they are following new light. As a reward for your efforts to do them good and to help them, by exposing their delusions, they will hate you and say all manner of evil against you. Be not surprised at this; it is merely incidental to the sifting which *must* go on to the finish. Remember the Master's words further—It is needful that offenses and divisions come, but woe to that man by whom the offense cometh. (Matt. 18:7; Rom. 16:17; 1 Cor. 11:19.) Let us not by our acts or words or looks drive such from us, except in so far as faithfulness in speaking the truth boldly and in love will do it. Let the truth make the separation. Speak the truth in love, and stand firmly by it. It is the power of God, not only in the first separating and gathering, but it will be the power also in the second separating and casting out. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit and of the joints and marrow, and is a discerner [manifester] of the thoughts and intents of the heart."—Heb. 4:12.

Nor will those cast out of the light, as unworthy of it, recognize the agency by which the *Lord* will cast them out, any more than they recognized his agency in bringing them into the light. Yet he tells us that he will cast them out. They will *go out* from us because they were not of us, that it may be manifest that they were not all of us. (1 John 2:19.) They go out from us because they lack full consecration and full submission to the will of God. For this cause, thus to cast them out, *the Lord will send them strong delusions*, delusive errors, that they may believe a lie; that thus all who, when they know the truth, fail to take pleasure in serving it, may be condemned and manifested as unworthy of joint-heirship with Christ, and consequently unworthy of the light which he provides only for such.

While the gathering and sealing work naturally took prece-

dence to the sifting and testing of the gathered and sealed, yet now both are simultaneously progressing; and no sooner is the sealed one rejoiced with the beauty of the Lord's great plan than he, on being ushered into the company of the sealed, begins to be sifted and tested. "Who is sufficient for these things?" "Who shall be able to stand?" (2 Cor. 2:16; Mal. 3:2, 3; Rev. 6:17.) None but the faithful shall be able to stand, because the Lord purposely will make the test so severe as to sift and shake out all others. (2 Thes. 2:11.) The faithful are those who are trusting in Jesus for all, and whose will is the will of their God, who are so consecrated to his will that they rejoice to serve him with every talent possessed.

THE DOUBLE WORK NOW PROGRESSING

Both the gathering work and the sifting work are *increasing*. While the division is great and many are being cast out of the light, the *faithful* are daily becoming more awake to the privilege of being co-workers with the Lord in the present harvest, and the gathering more than keeps pace with the sifting and the falling. Each knows something of the falling, for it is confined to no one locality; but you do not all realize the great work of gathering now in progress, and we want, for your encouragement, to tell you of it briefly.

The monthly circulation of the TOWER averages about ten thousand copies, which we may safely estimate represents fifteen thousand readers. And of those readers, scattered in all parts of the world, we estimate, judging from the letters received, that about four thousand are *fully consecrated* to the Lord and using their talents to praise him to the best of their ability. Such have the Master's assurance that they shall never fall, but that an abundant entrance shall be granted them into the everlasting kingdom and joys of their Lord; for they are faithful, and faithful is he that called them, who also will do all that he has so graciously promised.

This probable 4000 may look to some like a very insignificant number in comparison with the millions of nominal Christians; and yet if there are so many of the consecrated and faithful now living, it is a large proportion of the full number —144,000 (Rev. 7:4)—to be made up during the 1900 years of the Gospel age, which would be an average of about 76 persons each year. And if 4000 persons now living are fully consecrated to the Lord and faithful, and have been so developed during the past ten years, this would show an average of 400 persons annually during the past ten years, or more than five times the proportionate annual number. So even this seemingly small estimate of 4000 may be considerably reduced by the trials and siftings now in process, which are designed to prove their worthiness of the prize of the high calling. Like Gideon's band, this 144,000 is to be a picked and choice company.

The others, the many—and the very anticipation causes pain—will probably all fall, according to the words of our Master's testimony, unless they, too, arouse speedily and by a full consecration enter fully into the Master's work as the chief business of life. While some will be falling because of unfaithfulness, losing the crowns apportioned to them when they made their covenant of consecration (Rev. 3:11), others will be "gathered in" and tested until the elect number of the "body" is complete.

Oh! awake, beloved, and resolve, each of you, that the Lord's work shall be your chief joy and chief work during the year just begun. The time is short. Labor while it is called today, for the night of trouble will soon end all the present, blessed opportunities, and it is he that *reapeth* that receiveth wages and gathereth fruit unto everlasting life.

Of the estimated four thousand laborers in the cause of the present truth, engaged as the Lord's messengers in *gathering* and *sealing* his servants in their foreheads, of course the larger number are those who have only one or two talents—who were so hampered by marriage, families, etc., before the truth got hold of them, before their sealing, that their time, influence, means, etc., are more or less mortgaged to these earthly things, and less is therefore left for the great service of our King which now opens before them. These are using what opportunities or talents they have at their disposal, and are realizing the Lord's promise that he that uses his talents shall have them increased; and daily, in blessing and sealing others with the truth, these are entering into the joys of our Lord and having a foretaste of the new wine (joys) which we shall share with him when the kingdom is fully established and when the truth shall flow to and bless all the families of the earth.

Another part of the work which has received a great impetus during the past year is that known as the colporteur work. Brethren and sisters who have five talents—influence, earthly prospects (money, etc.), reputation, strength and time —find that the best way of using all these to bring honor to the Master, to whom these talents by our consecration belong, is in taking the truth from house to house and from city to city, by introducing to others the Father's great plan and the harvest message which has sealed and so richly blessed them. It costs them something indeed thus to forsake earthly things —friends, houses, lands, money prospects and reputation; yet, noble band! they count all these things but loss and dross for the excellency of the knowledge of Christ Jesus our Lord, whom they serve. Yea, they count not their lives dear unto them, but rejoice thus to be privileged to be Christ's co-workers and ambassadors for the truth in his stead.

The world knoweth these not, even as it knew not the Master; but all who do recognize them should, if they ever have opportunity, set before them the best they have, and should rejoice to do for them as unto the Lord.

Still there is room in this service, which seems to be the one most abundantly owned and blessed of the Lord. All the unencumbered can be given this grand opportunity for preaching the glad tidings. And we are continually in communication with others who are in various stages of preparation for this work, their full and grateful hearts longing to give every talent to the service of him who loved us and bought us with his own precious blood. The unencumbered need no preparation; but those who have families require to put matters in such shape that those dependent on them shall not suffer want (1 Tim. 5:8), while they are spreading the good tidings, else they must content themselves with a lesser service. Truly the work is a marvelous one—not that it would be strange to get so many to engage in any business if they had good salaries guaranteed—that we see every day; but it is unusual to find so many laboring for the mere necessities of life—for the majority barely meet their expenses, and those who can do more often esteem it a privilege to donate of their surplus to the TRACT FUND to help carry on the general work of preaching the truth.

ANOTHER PART OF THE WORK

Another agency being greatly blessed and used by the Master in finding and sealing his faithful sheep is the OLD THEOLOGY TRACT *work*. Hundreds of thousands of these little messengers have gone hither and thither carrying the bread and water of life to many. Our readers have procured and distributed many thousands—one brother subscribing for and circulating three thousand tracts each quarter, and others less quantities in proportion to their means or opportunities for using them. Others who are too poor to purchase we have supplied gratis, and others who have no means of using the tracts have sent donations to the fund, thus to help on the cause of publishing and circulating the truth.

About a year ago we requested the friends of the cause to send in to us memoranda of the *numbers* of the Post Office boxes in use in their towns. We got responses from many and sent out samples tracts by the hundreds of thousands, until the available funds, tracts, etc., ran low. We are now preparing for a vigorous campaign for our King and his truth, to set at liberty and to seal his earnest servants. Over twenty millions of pages of Old Theology Tracts are already under way and will soon, we trust, be with the Lord's other servants and agencies seeking and sealing his jewels. We could tell you much, too, of the faithful laborers connected with the TOWER Office, as well as of others of the faithful scattered ones who are *doing what they can* for the Master, whose places of service are less conspicuous than those of the colporteurs; but we forbear. The Lord knoweth his own. If any man will *do* the Father's will, he shall know of the doctrine.

The grace, mercy, peace and blessing of our Lord Jesus be and abide with all who love him and serve him and trust his precious, cleansing blood during the year begun. Amen.

MEETINGS IN TORONTO, CANADA

At the urgent solicitation of friends in and near Toronto, the editor of this journal has arranged to speak twice at Toronto on Sunday, Feb. 22nd next. The hour and place will be duly announced in Toronto papers. TOWER subscribers present are urgently requested to make themselves known to the editor.

THE ANNIVERSARY SUPPER

The Anniversary of our Lord's "Last Supper," as reckoned by Jewish method of calculation, will this year fall on Tuesday evening, April 21st. It will be more fully announced in a later issue.

THOUGHTS FOR THE NEW YEAR

OUR TALENTS AND THEIR USE

Exhortation.—"Consecrate yourselves today to the Lord, ... that he may bestow upon you a blessing this day." "Offer unto the Lord thanksgiving; and pay thy vows unto the Most High."

Promise.—"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." "The Lord will give strength unto his people."—Exod. 32:29; Psa. 50:14, 15; 29:11.

The dawn of another new year is properly a time for solemn reflections, both retrospective and prospective. In the retrospect how abundant is the cause for thanksgiving. We who have been blessed with the richest favors of divine grace in that knowledge of divine truth which reveals to us the high privilege of becoming sons and heirs of God, and joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for the called and chosen and faithful according to his purpose, have a never failing cause for deepest gratitude. Great indeed was the favor which revealed to us the hope of everlasting life as justified, human sons of God—of full restitution to the divine favor and likeness, as at first possessed by our father Adam. And great was our joy when first, by faith, we appropriated this precious promise and realized that legally, through merit of the precious blood of Christ shed for our redemption, we had passed from death unto life, and that in God's appointed time the everlasting treasure with all its attendant glory and blessing would be ours. But beyond even this favor are the "*exceeding great and precious promises*" to those of this justified class who have been called, according to God's purpose, to become the bride and joint-heir of his dear Son.

Then, in addition to all these blessings of hope and promise, was the blessed realization during all the year, and with some of us for many years past, that though we walk through the valley of the shadow of death, as the Psalmist aptly represents the present life, our blessed Shepherd's rod and staff have been our comfort and our safeguard. How often has the friendly crook of the Shepherd's staff stayed us from wandering off into by-paths and kept us in the narrow way; how his chastening rod has from time to time aroused us from dreamy lethargy and urged us on our way. And at such times we have recalled the comforting words: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." —Heb. 12:5-8.

Spiritually, we have feasted on the bounties of divine favor, while in things temporal, under whatsoever circumstances we have been placed, having the assurance that *all things* work together for good to them that love God, we have realized that godliness with contentment is great gain, having promise of the life that now is [so long as God wills to have us remain here], and also of that which is to come. Wherefore, we can and do most heartily "offer unto God thanksgiving." And shall we not render unto him, not only the praise of our lips, but also the incense of truly consecrated lives, throughout the year upon which we are just entering. Dearly beloved, consecrate yourselves anew to the Lord today—not in the sense of invalidating the consecration made once for all, possibly many years ago, but rather in the sense of re-affirming and emphasizing that covenant. Tell the dear Lord that you consider yourselves entirely his, and that it is still your purpose to keep your all upon the altar of sacrifice during this new year and until it is wholly consumed in his service. Then let us proceed with studious care from day to day to pay these, our vows of full consecration, unto the Most High.

As we look back and with sorrow view the imperfections of even our best efforts, and then forward and see the lion-like difficulties that seem to obstruct our onward course, we will need greatly to re-inforce our waning courage with the special promises of divine grace to help in every time of need. We have the blessed assurance that "the Lord will give strength unto his people." "Call upon me in the day of trouble," he says, "and I will deliver thee, and thou shalt glorify me." As soldiers under our great Captain, we have enlisted in no uncertain struggle, except our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, and will be amply protected against all the fiery darts of the adversary if we will accept it and carefully buckle it on; we are forewarned of all the snares and dangers that beset our onward way, so that we may avoid and overcome them; we are fully informed as to the policy and course of the Captain under whose banners we have enlisted, and of the part we are to take under his leading. We have his constant presence with us, even to the end of our course. His inspiring voice may always be heard above the clash and din of battle—"Fear not, it is your Father's good pleasure to give you the kingdom!" "Be of good cheer: I have overcome!" "Let not your heart be troubled, neither let it be afraid!" "Greater is he that is for you than all they that be against you." If we are weak and incline to faint-heartedness we have only to remember the blessed promise, "The Lord will give strength unto his people;" and by our faithfulness in the service we shall glorify God and he will deliver us gloriously from all our foes, both seen and unseen.

HOW SHALL WE PAY OUR VOWS?

This is an important question with all the truly consecrated, and one surely of paramount importance. Let us consider, then, that when we consecrated ourselves fully to the Lord, we thereby signified that we would hold nothing back for self. That consecration included all our possessions, our time, our physical energies and our mental attainments. And it implied the sacrifice of all our former earthly ambitions, hopes and aims, so that we should no longer pursue them to any extent. This, and nothing less, is what our vow of full consecration signifies. But it signifies, further, that these possessions or personal qualifications, which the Lord terms talents, are not only to be released from the service of the worldly ambitions, etc., but that they are to be so released, not for aimless inactivity, but for the purpose of being utilized in an opposite direction—in the service of God, of his plan and of his children.

In the parable of the talents (Matt. 25:14-30) the Lord illustrated very clearly how we are expected to pay our vows of consecration to the Most High. He says: "It is like a man who, intending to travel, called his own servants and delivered unto them his goods. And to one he gave five talents, to another two, and to another one; to each according to his respective capacity; and straightway took his journey."

This master had important and valuable interests to leave in charge of his servants; and as these servants had all engaged to serve him, he had a right to expect of them a sincere and faithful interest in the work. Yet he did not expect more of them than they were severally able to accomplish. He rightly expected larger returns from the one who had five talents than from those who had one or two talents. And in the reckoning, it will be observed that the servant who had doubled his two talents was just as highly commended as the one who had doubled his five. The reply to each was the same —"Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." And had the servant with the one talent been similarly faithful he would have received the very same commendation. Notice also that the parable does not represent the obligations of the world of mankind in the use of their talents, but merely of "*his own servants*"—the consecrated believers only. And notice also that no servant was left without some talent of usefulness and responsibility. Each servant had *at least* one talent; and for the right use of that one talent he was just as accountable to his master as were those who had more.

But the professed servant with the one talent was unfaithful to his master, and yet he evidently wanted to be considered a servant still, and probably thought he was worthy of commendation and reward for not perverting his Lord's money to other uses. He had taken good care of the talent; he had not turned it in opposition to the Lord, but he had simply buried it—failed to use it. At the reckoning time, he who had received the one talent said, "Lord, I knew thee, that thou art an exacting man, reaping where thou hast not sown, and gathering where thou has not scattered. And I was afraid, and went and hid thy talent in the earth; lo, there thou hast thine own.

"His lord answered and said unto him. Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered: thou oughtest therefore to have put my money to the exchangers; and then at my coming I should have received mine own with interest." It will be observed that this servant was not what men would generally call wicked. He was simply an idler, willing, if he could, to draw a servant's approval and compensation, but lacking any real, active interest in his master's business. He had no ill will toward his master, he was probably very glad that the other servants kept the business from going to wreck and ruin, he did nothing to hinder them from using their talents, but he did not feel the responsibility he had assumed in becoming a "servant," nor take a proper interest in his master's affairs. Yet, as a faithless, slothful servant, he was really a covenant-breaker, and therefore "wicked" and certainly unfit

to be trusted with still greater responsibilities on the master's return.

But let us remember that this was not a real case: it was simply a parable used to illustrate real cases. And if the illustration fits your individual case, let it not lose its effect upon you. The very object of the parable is to arouse such to a sense of their short-comings, and to recover them from the lethargy into which they have relaxed, by reminding them of their responsibilities. Activity in the Lord's service to the full extent of our ability or talents is what the Lord has a right to expect of all who profess to be his servants; and it is what he does expect. Therefore, if you have but one talent, do not bury it, but cultivate and use it; do what you can, and all you can, in the great work to which we have already consecrated our lives. And those who have several talents, let them see to it that they too are faithful to the extent of their abilities, not being content to do merely what the one-talented man can do or ought to do. Such a one would not be a good and faithful servant, and could not expect the Master's approving "Well done!" His approval will be given to those only who are faithful to the extent of their opportunity.

Those who find the truth and make the consecration before they are encumbered with the cares of this life, who have no families dependent upon them and who have a reasonable degree of health, have at least two talents—time and health—which can and ought to be utilized in the service to the best possible advantage. Then there are those who have a money talent, or a business talent, and such should consider how these are being used. Are they largely swallowed up in luxuries or a superabundance of the good things of this life, for either self or family? Or are they being laid up as treasures upon earth—in banks, store-houses and investment securities, to enrich and to cultivate the spirit of pride in friends or children, and for them to quarrel over after you are dead?

Our talents for use in the Lord's service consist of all those things and opportunities which are over and above what we need for the necessary and reasonable maintenance of ourselves or our families, if we have families, and the reasonable provision against distress in case of a sudden calamity or approaching old age, etc. Aside from these, all we have should be in active service, be they many talents or few. If we have five talents and are using only one or two, how can we expect the Master's "Well done, good and faithful servant." Did we not covenant to give and to use *all* for him?—all our money, all our time, all our influence, all our mental activity, all our physical ability? How faithful have we been during the past year? How do we stand at the bar of our own judgment? And how faithful will we be during the coming year? After providing things decent and honest for ourselves and those dependent upon us, let us judiciously appropriate our talents to what we profess to consider the chief business of life. Here are the testing points of true loyalty and devotion. Let us ponder them well, and not lightly set them aside.

But observe further what the Lord has to say about this "wicked and slothful servant." He says: "Take the talent from him and give it unto him which hath ten talents; for unto every one that hath [made use of his talents] shall be given, and he shall have abundance; but from him that hath not [made use of his talent] shall be taken away even that which he hath. And cast ye the unprofitable servant into *outer darkness:* there shall be weeping and gnashing of teeth." The outer darkness here referred to is in contrast with the inner light of the holy place of favor and communion and instruction from God, symbolized in the Tabernacle. The testing comes on the return of the Master. Then the faithful servants shall enter into fuller joys and privileges and blessings, while the unfaithful will go into the outer darkness of error and ignorance concerning God's plans and ways, which envelopes the world in general, and their neglected opportunities for more abundant service will go as a reward to those who are already earnest and active, and whose abundant labors will in due time be abundantly rewarded.

As we thus view our Lord's teaching, we see that our onl security as sons of God and joint-heirs with Christ is i activity in the service of the truth. Well, says one, I se very few doing that. Very true: only a few will do it. Bu that precious few are the Lord's jewels. Are you one of them Ah, that is the point to be considered. No matter how fe they are, or whether you ever saw or knew of any such, tha does not alter the conditions of our calling. This is the way walk ye in it. One, at least, has trodden it before. Look fo his foot-prints and follow him, and "He will give strengt unto his people," even though they walk alone, as he did without the cheering companionship of fellow-travelers.

But think not that you are traveling alone in this narrow way. The Lord has now a consecrated people, a faithful banc of servants who, with every talent consecrated, are steadily pursuing their course in the narrow way. We know some o them by name and by character and by their steady and pro gressive activity in the blessed work. Not many of them have five talents, but a good many have two or three, and some only one. Quietly and unobtrusively they go about from day to day preaching the wonderful words of life, and God is with them and is leading them on. Their hearts are full of joy and hope and they are kept securely amidst all the perils of this evil day. None are so clear in their apprehension and appreciation of truth as those who are fully enlisted in its service. Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or our many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family—whether this be by wasting consecrated time upon science, philosophy, music or art; or upon business, politics or pleasures; or in pampering pride and appetite—then as unfaithful servants we will sooner or later go into outer darkness, by being caught in some of the snares of this "evil day," and will be led farther and farther into error and away from truth.

Mark well that it is not a case of such unfaithful servants being *liable* to get into outer darkness, into error: it is a case of *must.* The Master's orders are peremptory and decisive: "*Cast* the unprofitable servant into outer darkness." The light now shining is *not for* the unfaithful, but for the faithful servants; and no matter how clearly the unfaithful may have seen and understood the deep things of God, and no matter how he may have enjoyed them, if he has not loved them so as to serve them and sacrifice his conveniences for them, he is unworthy of them and *must* go out into the outer darkness of the world in general. With these as with the world the disappointment of theories and plans in the great time of trouble will ere long bring the weeping and gnashing of teeth foretold.

It is indeed a notable fact that in no single case have we seen one drift away from the truth into the snares of these perilous times who was very active and fully enlisted in the Lord's work, whose one aim and endeavor was to herald the truth and to bless others with it. To such the Lord says, "My grace is sufficient for thee"—"Ye shall never fall, for so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord Jesus Christ."

Let us, then, dearly beloved, have for our watchword during the year the word DEVOTION; and let each of us write upon his heart the gracious PROMISE—"The Lord will give *strength* unto his people." Let us be faithfully "his people," and let us earnestly desire and faithfully use the *strength* promised. Faithful is he that hath promised, who also will do it. So, then, if you lack the strength to use faithfully your talent, the fault is yours, not God's. You either have not his service closely enough at heart or else do not make use of the strength he provides. "The Lord will give strength unto *his people*"—his trusting, faithful servants—those who are using to his praise the talents consecrated to their Master, however many or few those talents may be.

THE THRONE OF HIS GLORY

—MATT. 19:28.—

In reply to the Apostle Peter's question—"Behold, we have forsaken all and followed thee, what shall we have therefore?" Jesus said unto them, "Verily, I say unto you that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In another record of the same conversation there is a variation of words, but the ideas, so far as the present subject is concerned, are substantially the same: "Ye are they which have continued with me in my temptations; and I will appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30.) For Christ to have a kingdom appointed to him, as Luke records the conversation, and for him to sit on the throne of his glory, as Matthew records it, appear to indicate one and the same rank, though in expressing it the same words are not used. As this statement contains, in germ, so much that is to be developed and perfected in the future, it is important to consider in detail its various elements.

1. THE THRONE. In the regeneration the Son of Man is to "sit on *the throne*." What throne, or what kind of a throne? Is it the identical seat, bench, or chair of state which David used that is to be given to David's Son and Lord for his use? Certainly not. Solomon laid aside his father's throne, and made a unique and costly one for his own use. (2 Chron. 9:17-19.) Is it Solomon's, or a material throne of any kind, whether made of ivory, or gold, or anything like them, which Christ is to occupy? There is no testimony to that effect. David sat on a material throne, and the throne of David is to be given to "the Son of the Highest," but it does not follow from that that the Son of the Highest is to sit on a material throne. A throne is the seat of a priest or a king, and it is often used as the emblem, or symbol, of sacerdotal or regal authority. In this figurative sense, it seems that many glorious promises are to be fulfilled. "Thou shalt conceive in thy womb and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke 1:31-33.) That celebrated promise, which was made known to the virgin Mary by the angel Gabriel, may be taken as a sample. The throne of David is the emblem, or symbol, of David's reign, or kingdom; and David's reign, or kingdom, is a type, or figure, or shadow, of the reign, or kingdom, of David's Son and Lord. To the same effect is that memorable testimony which was given by the Apostle Peter on the day of Pentecost: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy Spirit, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself: The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:29-36.) Nor is the authority of Christ confined to the house of Israel, or any other particular house, the land of Palestine, or any other particular land, because "all authority" is his: "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11.) The authority of Christ to teach, and rule, and judge, extends over all heaven, all earth and all hades. Limitarians would have us ignore the words—"under the earth"—or blot them out of the inspired testimony; but hades is a part of Christ's dominion, and as indispensable as either earth or heaven. Christ has authority to reckon with every enemy of God and man; and wherever man is, his fealty will one day be claimed. "Every knee" is to have the opportunity of voluntarily bowing at the name of Jesus, and "every tongue" is to have the opportunity of voluntarily confessing that the Savior Anointed is the Lord, to the glory of God the Father. Neither death nor hades is an insurmountable barrier to this, because he holds the keys of both (Rev. 1:18), and will liberate every captive in due time.

2. HIS GLORY. In the regeneration the Son of Man is to sit "on the throne of *His glory*." What glory? "There are celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory." (1 Cor. 15:40, 41.) There is a glory peculiar to each kind of existence, whether animate or inanimate, from the very lowest to the very highest. There is one glory of the mineral, and another glory of the vegetable, and another glory of the animal. There is one glory of man, and another glory of angels, and another glory of the Generator and Regenerator of man. It is the highest kind of glory to which the Son of Man has been raised—that glory which is peculiar to the divine nature. This is the burden of that wonderful prayer—in the highest sense "The Lord's Prayer"—which Jesus uttered shortly before he died: "Father, the hour has come; glorify thy Son, that thy Son also may glorify thee." "And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." (John 17:1, 5.) That this prayer was answered does not admit of a doubt. It is recorded of the martyr Stephen that he "saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts 7:55, 56.) To the same effect is the testimony of the highly favored Seer of Patmos, only his description of what he saw is much more full and gorgeous: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the candlesticks one like unto the Son of Man, clothed with a garment down to the foot, girt about the paps with a golden girdle. His head and his hairs were as white as wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth and was dead; and behold, I am alive forevermore, amen; and have the keys of hell (hades) and of death." (Rev. 1:10-18.) It is clear that the glory of our blessed Lord is of the same kind as that of the Most High himself. He has been glorified with the glory of God—the glory which he had with the Father before the world was; and his position is at the right hand of God. Not merely first in executive authority, but first in executive power also, in the accomplishment of the divine purpose regarding the salvation of man.

3. SIT. In the regeneration the Son of Man is to "*sit* on the throne of his glory." That posture is often assigned to persons when it cannot be understood in a literal sense. Among the gorgeous imagery seen by the Apostle John is an infamous woman "that sitteth upon many waters." In her case, neither seat, nor posture, nor character, can be taken literally. They are all symbolic; and represent an established reign, or kingdom, or dominion, extending over "peoples, and multitudes, and nations, and tongues." (Rev. 17:1, 15.) The Psalmist in his day was very familiar with the same kind of imagery. "The Lord sitteth upon the flood; yea, the Lord sitteth King forever." (Psa. 29:10.) Here, also, the posture and seat are evidently symbolic, and indicate that Jehovah's reign, or kingdom, or dominion, is established over all created beings. These samples may indicate the way in which the posture is to be understood in the present case. The expression is undoubtedly figurative, indicating that the position of the Son of Man, invested with all executive authority and power, has been established; and not merely established, but permanently established. He is to *rest* in the position which has been given to him: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." (Isa. 11:1, 10.) In what day? Read the context. When he is judging the poor with righteousness; when he is reproving with equity for the meek of the earth; when he is smiting the earth with the rod of his mouth; when he is slaying the wicked with the breath of his lips; when he is filling the earth full of knowledge of the Lord, as the waters cover the sea, and so on. His rest is not one of "masterly inactivity," but the very opposite. He is ever active, and his strength is equal to his activity. "Hast thou not known? hast thou not heard? that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isa. 40:28-31.) His rest is in the strength of his nature; in the security of his position; in the satisfaction of his work; and in the certainty of his ultimate and complete success. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psa. 110:1.) That position was given to our blessed Lord 1800 years ago; and it is never to be given up while one foe of God or man remains. Developed, extended, unfolded and manifested it will be, but never exchanged for any other.

4. JOINT-PARTICIPATION. In the regeneration the twelve apostles are to "*sit on twelve thrones*." This gives every apostle a throne. Not that the number of thrones is restricted to twelve, or that he who is to occupy a throne must of necessity be an apostle. Matthew speaks of them as "disciples,"

and Luke speaks of "thrones" without restricting them to twelve, or any definite number. The first disciples appear to be treated as representing all of their kind—true believers: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.) The Lord's prayer also, already quoted, is very clear on this point: "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine; and I am glorified in them." "Neither pray I for these alone, but for them also which shall believe on me through their word." "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." (John 17:9-23.) So the apostles seem to have understood this matter:—"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord: according as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1:1-4.) "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.) "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God; to him be glory and dominion for ever and ever. Amen."

Prophetic utterances are in accord with apostolic testimony:—"Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. 32:1.) "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." "Instead of thy fathers shall be thy children, whom thou mayest make princes in the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever." (Psa. 45:6, 7, 16, 17.) Thus it is plain that the glory which is peculiar to the divine nature, as well as judicial, sacerdotal and regal authority, are to be jointly participated in, not only by Jesus and his Apostles, but by all those also who "have obtained like precious faith," and who "overcome" the seductions of the world, the flesh, and the devil, during the present evil age. As the anointed Head has been exalted to the divine nature, the anointed members are to participate in his exaltation; as he has been invested with all authority and power, they are to participate in his dignity; and as he has to occupy his position until his foes are under his footstool, they are to participate in that complete and beneficent triumph. "This honor have all his saints." May we be found worthy!

JOSEPH MOFFITT.

"FROM GLORY UNTO GLORY"

2 COR. 3:18

"From glory unto glory!" Be this our joyous song,
As on the narrow way to life we bravely march along!
"From glory unto glory!" O word of stirring cheer,
As dawns the solemn brightness of another glad New Year.

Our own beloved Master "hath many things to say."
Look forward to his teaching, unfolding day by day;
To whispers of his spirit, to insight clear and sweet,
To blessed consolation, while resting at his feet.

"From glory unto glory!" Our faith hath seen the King.
We own his matchless beauty, as adoringly we sing;
But he hath more to show us! O thought of untold bliss!
And on we press exultingly in blessed hope to this:—

To marvelous outpourings of his "treasures new and old,"
To largess of his bounty, paid in the King's own gold,
To glorious expansion of his mysteries of grace,
To radiant unveilings of the brightness of his face.

"From glory unto glory!" What great things he hath done,
What wonders he hath shown us, what triumphs he hath won!
We marvel at the records of the blessings of the year!
But sweeter than the Christmas bells rings out his promise clear—

That "greater things," far greater, our longing eyes shall see!
We can but wait and wonder what "greater things" shall be!
But glorious fulfillments rejoicingly we claim,
While pleading in the power of the All-Prevailing Name.

"From glory unto glory!" What mighty blessings crown
The lives for which our Lord hath laid his own so freely down!
Omnipotence to keep us, Omniscience, too, to guide,
Jehovah's blessed Presence within us to abide!

The fullness of his blessing encompasseth our way;
The fullness of his promises crowns every brightening day;
The fullness of his glory is beaming from above,
While more and more we realize the fullness of his love.

"From glory unto glory!" Without a shade of care,
Because the Lord who loves us will every burden bear!
Because we trust him fully, and know that he will guide,
And know that he will keep us at his beloved side.

"From glory unto glory!" Though tribulation fall,
It cannot touch our treasure, when Christ is all in all!
Whatever lies before us, there can be naught to fear,
For what are pain and sorrow when Jesus Christ is near?

"From glory unto glory!" O marvels of the word!
"With open face beholding the glory of the Lord,"
We, even we (O wondrous grace!) "are changed into the same,"
The image of our Savior, to glorify his name.

Abiding in his presence, and walking in the light,
And seeking to do always what is "pleasing in his sight;"
We look to him to keep us "all glorious within,"
Because "the blood of Jesus Christ *is cleansing* from all sin."

The things behind forgetting, we only gaze before
"From glory unto glory," that "shineth more and more,"
Because our Lord hath said it, that such shall be our way,
(O splendor of the promise!) "unto the perfect day."

"From glory unto glory!" Our fellow-travelers still
Are gathering on the journey! The bright electric thrill
Of quick, instinctive union, more frequent and more sweet,
Shall swiftly pass from heart to heart in true and tender beat.

And closer yet, and closer, the golden bonds shall be,
Enlinking all who love our Lord in pure sincerity;
And wider yet, and wider, shall the circling glory glow,
As more and more are taught of God that mighty love to know.

O ye who seek the Savior, look up in faith and love;
Come up into the sunshine, so bright and warm above!
No longer tread the valley, but, clinging to his hand,
Ascend the shining summits and view the glorious land.

Our harp-notes should be sweeter, our trumpet-tones more clear,
Our anthems ring so grandly that all the world must hear!
Oh, royal be our music, for who hath cause to sing
Like the chorus of redeemed ones, the children of the King?

Oh, let our adoration for all that he hath done
Peal out beyond the stars of God, while voice and life are one;
And let our consecration be real, and deep, and true.
Oh, even now our hearts shall bow, and joyful vows renew!

"In full and glad surrender we give ourselves to thee,
Thine utterly, and only, and evermore to be!
O Son of God, who lovest us, we will be thine alone,
And all we are, and all we have, shall henceforth be thine own!"

Now onward, ever onward, "from strength to strength" we go,
While "grace for grace" abundantly shall from his fullness flow,
To glory's full fruition, from glory's foretaste here,
Until his very presence crown our happiest New Year!

—*Frances Ridley Havergal.*

AN IMPORTANT QUESTION

DEAR BRO. RUSSELL:—I have been led to come again to you for some advice, feeling that you will gladly spare me a few moments' time from your many and arduous duties to help me in my perplexity.

In Matt. 18:7, Christ shows that snares must come and warns those through whom they come. In Matt. 13:41, the Lord again informs us that in the end of this age he will send his servants (messengers) to gather out of his kingdom all "snares" and those who work lawlessness. The *Diaglott* shows that the "offenses" of Matt. 18:7 and the "things that offend" of Matt. 13:41 are the same words. I have been led to think that all organizations among men of these latter days having first, the hope of improvement of condition as a motive, and which second, owing to cupidity and sordidness of men, deteriorate rapidly into machines of self-aggrandizement of clique or class, belong to the "snares" of which the "overcomers" must beware and avoid. While their aims are generally honorable and satisfactory, especially at first, it seems that their methods, being largely founded on envy and strife, make them rapidly lawless institutions. The *Diaglott* shows that those who "do iniquity" in Matt. 13:41 are those who "do lawlessness." In James 3:14-16 we are admonished that the wisdom of envy and strife is "earthly, sensual, devilish," and abounds with "confusion and every evil work." In Eph. 5:11 we are admonished to have "no fellowship with the unfruitful works of darkness." The rapid movement now in all lines of business is to organize for protection from evils that must destroy the various lines of business unless arrested, and then to proclaim non-intercourse with those who do not come into the organization and fellowship with it in its methods. You may sympathize with the motive and aim that prompts the organization, and give them your moral support by observing right practices, while deprecating the system inaugurated, but if you do not fall in line and aid the system, you will be persecuted. Query: Is it not the privilege and duty of those who are aiming to "follow the Lamb whithersoever he goeth," to remain outside of all these organizations, however harmless they may appear, and whatever necessity seems to demand their inauguration? It seems so to me, and yet I do not want to go to extremes, unless it is to an extreme the "Lamb" approves; and as you have unquestionably studied this feature, you can help me by your views, confirming mine, or leading me to search the Scripture more profitably, if I am in error.

I must soon act on this question before 50 to 100 of my associates in the Insurance profession, and if I am confirmed in my present opinion, I shall decline to enter into affiliation with them, and state simply that fidelity to the teachings of God's Word prevents my doing so. This confession may open the way to some fruitful private testimony. Somehow, since I have been writing, the teachings of the Scripture quoted assure me that this is an instance where God's exhortation to "Come out from among them, and be ye separate" (2 Cor. 6:16-18), applies. The flesh always shrinks from such ordeals, yet thanks be to God, he always strengthens us through Christ, if we but accept his outstretched arm.

The Lord is very exceedingly gracious to me, and is giving me daily "meat in due season," in things new and old, especially opening up details in many things old to us, but so new to Nominal Israel that they cannot brook them. Sr. Page shows increasing hunger for the knowledge of the truth. May the Lord grant equal zeal and earnestness to spread the "good tidings" as opportunity offers (either through favorable circumstances or watchfulness to use every means at hand).

Remember me in Christian love to all the household of faith, as well as to our dear Sister Russell.

In Christian love, your brother, W. E. PAGE.

[We publish the above and subjoin its answer because the subject is daily becoming more important to all the saints.]

DEAR BRO. PAGE:—Yours of the 13th inst. came duly. It gives me great pleasure to note your conscientious desire to consider and to do the Master's will in all things. With the little time I have at my disposal just now, I can only answer your letter very briefly.

I think in the main you take a very proper view of the binding and fettering processes now going on. I would not be prepared to say, dogmatically, that a man could not be a member of the Knights of Labor or of some other Union, and yet be one of the "wheat" class in the barn-condition of safety; but I feel that the position of separateness from these human institutions and bondages is a safe position for the saints. This will probably be seen more in the future than at present. The present is merely an organizing time; it is in the future that the trials and testings will come. The present time is more like a period of enlistment preceding a war. While the recruiting elements are at work, with fife and drum, and with flags fluttering, many enlisting and wearing the uniform, there is little to arouse apprehension of wounds, pain and death. It is after the enlistment that the shock of battle comes. So with these societies. At present they are organizing, but by and by will begin the battle between them. I think with you that our safe position is to be as separate as possible from them all.

I am glad to hear of Sister Page's progress, as well as your own, in the way of truth and service. May the Lord continue to bless you both in wisdom, grace and love. Your brother and fellow-servant, C. T. RUSSELL.

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VIEW FROM THE TOWER

The falling away from the foundation principles of the Gospel of Christ continues. It is not confined to any one denomination, either. It will soon, as the Scriptures predict, affect all classes and sects. The stars [bright ones] shall fall from heaven, and the powers of the heavens shall be mightily shaken before they finally pass away with great confusion, to give place to the new heavens, the spiritual ruling powers of the Millennial age.

The *New York Witness* seems to be awake to the fact that a great falling away is in progress, but evidently fails to grasp the real situation clearly. In an editorial on Theological Seminaries, it shows that these, instead of being bulwarks for the truth, are hot-beds of error. It deplores all desertions of "Orthodoxy," and evidently fails to see that the large proportion of error held by "Orthodoxy" is the cause for many now stumbling over and rejecting fundamental truths, such as the doctrine of the Atonement.

After criticizing a Presbyterian deflection, it turns its attention to the same tendency among the leaders of thought in Methodism, as follows:—

"A very notable manifestation of this disposition to appeal from the teaching of Scriptures to the bar of human reason was given by Bishop Fowler, of the M. E. Church, at the Quadrennial Conference of that denomination held in this city in May, 1888. Bishop Fowler delivered a sermon on the Atonement before the Conference which was reported in full in the *Christian Advocate*, and that report contained the following paragraph:

"'(1) Let me be specific. *No debt has been paid.* It is not in the field of commercial values. (2) If it were a debt to be paid by the sufferings of Christ, then it would be already paid and there could be no further claim against the sinner. He would need no pardon. His release would be demanded by justice. But such is not the case. (3) No debt has been paid. *No penalty has been inflicted.* The innocent may suffer for the guilty as a mother suffers for a bad child. But it is the coarsest kind of cruelty to punish, to inflict a penalty upon the innocent for the guilty. (4) If penalty were inflicted it would be all that justice could demand: when one has endured the penalty of a crime, then he is entitled to a discharge. He does not plead for pardon, but demands a discharge. (5) It *is not thinkable that guilt can be transferred to the innocent.* It inheres in the party sinning. It is monstrous and unthinkable injustice to hold the innocent as guilty. The fiction of substituting a supposed penalty inflicted upon Jesus for a penalty due to the guilty must be revolting to all sense of justice. (6) Guilt could not be transferred. Penalty could not be inflicted upon the innocent. Penalty inflicted at all must be upon the guilty, and then pardon would be impossible. There would be nothing to pardon. (7) No penalty has been inflicted.'

"We called special attention to this paragraph at the time, and doubtless it was observed by many others both in and out of the Methodist communion, yet we have never heard of any special notice having been taken of it by the authorities of the Methodist Church, or of any determined protest against it on the part of the official organs of that body."

* * *

It is certainly astounding to find such a wholesale falling away; for silence on the part of the others present at that

great conference, which represented every Methodist of the United States, gave the tacit consent of all to this denial of the foundation principles of Christianity. But though astounding, this is only in harmony with the Lord's testimony that in this "evil day" a thousand shall *fall* to one who will stand.

We have numbered the various propositions in the above declaration by Bishop Fowler of his lack of faith, in order that we may the more conveniently examine and criticize each proposition separately. Let us see how the bishop's statements coincide with "the faith once delivered to the saints."

(1) In this pointed, unmistakable statement of his position the gentleman's candor is to be appreciated. Nowhere does honesty show to better advantage than in a theological discussion, where so many writers and speakers feel free to handle not only the Word of God but also the English language deceitfully in order to gloss and cover a portion of their views.

(2) In his second proposition, while reasoning well, the bishop falls into a difficulty from not being familiar enough with the Scriptural presentation of the subject. He is quite correct in reasoning that if man's debt were paid and *canceled*, there could be no further just claim against any, and that justice, instead of still following the sinner, demanding repentance, etc., as conditions of life, would be bound to *demand* that all whose debt was canceled should be set free at once, and unconditionally.

But this is not the Scriptural presentation of the subject. *The sinner's debt was not canceled but it was transferred or made over to our Lord Jesus, who assumed our debt, paid our penalty,* BOUGHT US. He therefore, instead of *freeing* us, *owns* us; by virtue of having paid in full the claims of justice against us. True, he bought us in order to free us, but the purchase and the freeing are entirely distinct and separate transactions.

The transaction between our Lord Jesus and the Heavenly Father, "finished" at Calvary, was indeed a transaction in which mankind was deeply interested, since it had special reference to their release from sin, condemnation and death; but man was not in any sense *a party* to that transaction. By giving himself a *ransom* for all, by paying to Justice the full penalty due from Adam—the one original culprit recognized and condemned by Justice, and the one through whom all his posterity suffered loss—the *claim* of Justice was indeed satisfied, but *not* as some have assumed by a credit of the sinners' account—thus: "The debt of Adam is hereby canceled, and he and his posterity are set free from all penalty." On the contrary, the transaction on the books of Justice would read thus—"This account against Adam and his race has been sold and assigned in full to the Lord Jesus Christ, who gave therefor the full, corresponding price."

Thus seen, the sinner is not freed from sin or condemnation of death by the work "finished" at Calvary. What there occurred was a satisfaction of Justice which removed the legal barrier which, unless removed, would have prevented and estopped any recovery of man. Justice is the foundation of God's government (Psa. 97:2), and his love could not operate in violation of his justice.

The statement of the Scriptures is that the world still lieth in wickedness, that the original condemnation, which passed upon all men through Adam's transgression, is still *upon all* except the few, who, accepting forgiveness through Christ, have escaped the condemnation that is on the world.—John 5: 19; 2 Pet. 1:4; Rom. 8:1.

These statements of God's own Word are amply borne out in our every-day experiences. We do not see that men are freed from sin or its penalty, death—"dying thou shalt die."

If we knew no more than this of God's plan we would have little cause to rejoice; but, thank God, he has revealed to us the object of the transfer of our debt to the great Messiah who by his sacrifice redeemed us and transferred our cause from the tribunal of justice to the tribunal of grace. That transaction, in which we had no part, was to *open up the way*, by which God could be just and yet justify and restore to his favor those whom he had justly sentenced as unworthy of life or other favors. The case is thus put into such a state that God may *justly* show mercy to the sinners.

As the representative of the Father and his plan, our Lord Jesus, the purchaser of the claims of justice, will offer pardon, reconciliation and restoration to all that was lost, to all the race whose ransom-price he paid. He bought them for the very purpose of setting them free; but he has a time and an order and a method for presenting his gracious offer to all. And he will offer it to none unconditionally. The conditions, always the same, are faith and loving obedience. These are the conditions of the New Covenant which he sealed for all with his precious blood [his sacrificed life]—that any of the race who will to do so may through him return to fellowship with God and to everlasting life.

This same principle of dealing with a debtor is in vogue today. If a man has a judgment against him for a thousand dollars and a friend step forward and purchase that judgment, the debtor is not thereby *freed* from the debt; but after the purchase he owes the sum to the friend who bought the judgment: and it is for that friend to say upon what *terms* the debt may be forgiven or canceled. To this agree the words of the Apostles. "Ye are not your own—ye are *bought* with a price, even the precious blood of Christ." "The man Christ Jesus gave himself a ransom [a corresponding price] for all, to be testified in due time." But he did not release all: on the contrary, he arranged that there should be but one way for any to get free, and that is by faith in his sacrifice, and under the terms of the New Covenant which he made and sealed and ratified with his blood [his sacrificed life]. Yes, declares the Apostle, For to this end Christ both died and rose again, that he might be Lord [master, owner] both of the dead and living.—Rom. 14:9.

But he did not desire to own and to rule mankind for any selfish purpose, but for their good—that he might discipline, instruct and ultimately restore all who, under his discipline, will come into harmony with the will of Jehovah. Such he will restore to the full liberty proper to sons of God [on whatever plane of being], but never granted to any rebellious creatures.

"If the Son make you *free*, ye shall be free indeed," is a statement which shows at once that all were not made *free* by the death of Christ, but that by his death he legally purchased us, so that he can righteously bestow life and freedom upon all who apply for these blessings on his reasonable terms.

(3) Proposition third we dispute. The debt has been paid so far as Justice is concerned; for though we are still debtors, our obligation is toward our Redeemer, who, by reason of the claims of Justice being settled, is now in position to forgive or pardon all who come unto God by him. The legal barrier to our emancipation has been removed, though the great work of emancipation has not been effected, as it will be, for all those who will accept of freedom on the terms dictated by the wise and loving Judge who bought the right to free us with his own precious blood. The love of God has arranged a way by which he who justly sentenced mankind to destruction can maintain his justice and yet grant them reconciliation and eternal life through the Redeemer—"to all those who obey him." The very penalty that had been pronounced against the human family, namely, "death," "destruction," has been paid by our Redeemer: "He *died* for our sins." "He *died*, the just for the unjust." "Jehovah hath let fall upon him the chastisement of us all." He became a man for the very purpose of giving this, our only *ransom price*, and he gave it at once and forever. The *man* Christ Jesus is dead forever: he gave himself a ransom for all. Though put to death in the flesh, he was not quickened (resurrected) in the flesh, but in spirit; he was sown a natural body, he was raised a spiritual body. Though we have known Christ after the flesh, henceforth we know him so no more. We now know him as the (quickening) life-giving Spirit, the express image of the Father's person and of the divine nature. Our ransom-price, the *man* Christ Jesus is in destruction, in death, as our substitute before justice, in order that all that are in their graves and under the sentence of death may, in God's due time, go free, under the terms of the New Covenant. He gave himself as a man, and, thank God, never took back the price. His resurrection by the Father, on a higher plane of being, in no way invalidates the ransom given. The innocent did suffer for the guilty, voluntarily, freely, lovingly, *just as* a mother sometimes suffers and denies herself proper comforts to pay the fine of a law-breaking son. And it is a gross injustice to fair argument as well as a libel upon God's Word to infer that he *compelled* our sinless Lord to suffer for man the penalty of man's sin. Justice could not and did not compel; but it did permit and it did immensely reward (Phil. 2:9) the Lord's willing sacrifice.

(4) The fourth proposition is conceded so far as our Lord Jesus, our substitute, is concerned. He paid the full price and no more can be required of him. But this argument does not apply to men at all, because Justice was not dealing with men but with Christ Jesus, our substitute, who, having paid the price, now owns us, and may do what he will with his own. God accepted of Jesus' death as the full, equivalent or corresponding price for Adam's guilt; and the case is no longer under the control of inexorable *justice*. If absolute justice had jurisdiction, it would condemn all, because all are imperfect and actually unworthy of life everlasting. But

God's purpose in the work of redemption was to transfer man's case from the bar of justice and to provide for all *another trial* additional to the one lost for all by father Adam. And thus it is written, that though the Father had tried and sentenced Adam, and had now provided for the redemption in Christ, all future trial of the imperfect fallen race shall be conducted by the Son, our Lord Jesus, who bought all with his own precious blood.—John 5:22.

(5) Proposition fifth is an uncandid, unfair statement. No theologian is excusable for ignorance of the fact that the Scriptures everywhere teach that, instead of the penalty of sin being "*inflicted*" upon our Redeemer, our Lord Jesus gladly and freely *gave himself* as our ransom, in harmony with the Father's gracious plan, with which he was most fully in accord. "Himself took our infirmities and bore our sicknesses." He truly declared, "No man taketh my life from me; I lay it down of myself."—John 10:18.

(6) Proposition sixth we dispute upon the strength of the decision of the supreme court and highest standard of justice. The Judge of all judges, Jehovah himself, has rendered his decision upon the question at issue. He has decided that both guilt and righteousness can be transferred *under certain conditions*. True, God has not decided that an *unrepentant rebel* and *wilful sinner* can be declared and accepted as righteous, when he is unrighteous to the core, not subject to the law of God, etc.; but he has decided that, inasmuch as the ransom-price for all hereditary sin has been paid by the Redeemer, any of the redeemed who have *only this* entailed or hereditary sin in them, and are not at heart antagonists of God and righteousness, may be considered to have had their sins *imputed* to the great Sin-bearer, and, receiving the *imputation* of the merit of their Redeemer's sacrifice, may be released from condemnation as sinners and receive the favor of God as sons. He who knew no sin was made sin for us [a sin-sacrifice or sin-offering], that we might be made the righteousness of God in him. (2 Cor. 5:21.) In consequence we are told that we may reckon the righteousness of Christ as *imputed* to us, though our present attainment is not to righteousness; we are reckoned as though we possessed the full, complete righteousness which is offered us in Christ and to which we shall *fully attain* in the resurrection, if we follow on to know and to obey our Redeemer. Our sins were laid upon him and his righteousness is by faith imputed to us.

(7) "No penalty has been inflicted," says the bishop. Ah! where has he lived on this sin-cursed earth that he has never seen evidences of the infliction of the penalty. "The wrath of God *is revealed* against all unrighteousness," says the Apostle; how can the bishop have escaped it? Possibly he has gotten his theological ideas so confused that he does not recognize the evidences of God's wrath, the evidences of the infliction of the penalty? Let us suggest to him that whenever he sees a funeral procession he is a witness of the *infliction of the penalty* which God pronounced against sin: "The wages of sin is *death*." Whenever we witness a death, or pain and suffering, which are but parts of the dying process, we have seen the *wrath of God* revealed in the very way and of the very kind the Scriptures describe.

The trouble lies with a false theology which makes void the word of God by its false theories and philosophies; which declares that death is not death but a more abundant entrance into life. Having thus disposed of the real enemy and the real manifestation of God's wrath, and having pronounced it their friend, despite every instinct of sense and reason, and in opposition to God's Word, many feel called upon to make some *other* wrath and some other penalty for sin, and so turn and twist out of symbolic passages and parables a doctrine of an everlasting torment, either physical in flames, or what some declare *worse*, mental torment.

It is this "*orthodox*" *penalty* for sin for which the bishop has failed to find a place, either in reason or in Scripture; and failing to recognize the real, just and reasonable penalty, he declares that *no penalty* has been inflicted. The fact is that the bishop, like many others, is drifting into Infidelity.

The only cure for this is the *truth*. Let *death*, the real penalty, be recognized, and it will soon be seen that this is just what our Redeemer paid for Adam and his race; and that it was a corresponding price, and met fully the penalty against the race. Let this be recognized and the light will soon stream in, showing that the due time must come when all shall be brought in contact with the privileges of reconciliation to God and restitution to human perfection in his likeness. Let this be seen, and the necessity for the resurrection will be recognized, and the kingdom of God will be recognized as God's agency for bringing all the promised blessings to his redeemed creatures, to afford all a full opportunity to attain life everlasting. Then, too, the selection of the kingdom class will be seen—how God is now bringing, through much tribulation and trial of faith, obedience and love, the "little flock" of saints who, as the bride of Christ, will be his joint-heirs in the Millennial kingdom.

Well, the bishops are not generally so ready or willing to hear as some of the humbler ones of God's people. But let those who see the light, like Gideon's faithful band, blow the trumpet and break their vessels, and let the light shine out. The victory is not so very near, but it is sure. Press nobly on, ye soldiers of the cross:—

"The heavenly race demands thy zeal,
And an immortal crown."

THE KIND OF PUNISHMENT

The following is a copy of a letter recently sent by one of the Brethren to a minister, holding so-called "Plymouth Brethren" views, to whom he had already loaned Vols. I. and II. of MILLENNIAL DAWN.

DEAR BROTHER:—Your favor of the 19th ult. was duly received and read with care. I see that we are entirely apart on our bases of interpretation of the Scriptures, you evidently endorsing what is known as the "Futurist System" in reading the Apocalypse.

You state that you have examined Volume I. of MILLENNIAL DAWN very carefully, and yet you say that "one fundamental error which runs through the whole system of interpretation of the Scriptures in this volume is the denial of eternal punishment." If by eternal punishment you mean "everlasting torture in both mind and body forever," you are correct. And permit me to say right here that I believe no system of Bible interpretation can more completely and thoroughly "deny the Father and the Son" than such a one as this, which has been the foundation for all the horrible doings of Papacy. By ascribing to our loving, wise, just and powerful God and to his beloved Son, Jesus Christ, the qualities and attributes of the devil, this system has thoroughly and completely "denied the Father, and the Son," and no other teachings so thoroughly make void the glories of the ransom, in which Christ "tasted death for every man." Permit me to say further, that while these writings do deny such an interpretation of the Bible, they clearly and logically set forth that "the wages of sin is death," and that those who will not be subservient to the Lord when they understand him and his work in their "due time"—which for his "body" is during the reign of evil now closing, and for the world is when he comes to reign and when he establishes his Millennial kingdom—will "be punished with *everlasting destruction*"—annihilation.

We differ from you, not on the duration of the punishment, but its character. I believe that God's gift is life, and that those who will not accept it upon his condition of obedience to his righteous will, will have it withdrawn and will enter into death—utter loss of life. I further believe that Christ is the Mediator between God and men, and that the man Christ Jesus gave himself a *ransom for all*, to be testified (to all) in due time. There is no fact plainer in history than that but a very small portion of the human race has ever yet heard of the name of Christ, and hence I believe that the "due time" for the great majority of mankind to hear and to act on the glad tidings must be after the resurrection. In a word, I believe Christ's *death* to be the foundation on which through resurrection, God will establish a kingdom on earth "in which will dwell righteousness," and that the time for this kingdom is during the Millennium.

As a believer in our Lord Jesus and the import of his death, you cannot afford, my dear Brother, not to lay aside every prejudice and carefully consider, Bible in hand, the line of teaching set forth in the volumes which I sent you.

I have looked over the tract, entitled "Eternal Punishment," which you sent me, and must confess that I have never seen so much twisting, warping and stretching of the Scriptures in so small a space before.

Hoping that you will accept my views in the same spirit of love in which they are presented, and that you will give the truths set forth in "MILLENNIAL DAWN" careful, prayerful study, Bible in hand, proving all things, holding fast that which is good. Yours in the service of Christ, W. E. PAGE.

YOUR RIGHTEOUSNESS

[This article was reprinted in issue of September 15, 1903, which please see.]

EXTRACTS FROM INTERESTING LETTERS

Pennsylvania.

DEAR BROTHER RUSSELL:—You will find enclosed money order for my TOWER subscription for the ensuing year.

I received January number last night and quickly noticed the new suit in which the TOWER is clothed. I feel sure that the improvement will be greatly appreciated by its readers. The emblem of the cross and crown is an appropriate and beautiful design to be worn by the TOWER. Its presence should ever encourage, sustain and comfort the household of faith. It should also be a warning or reminder; for as the cross and crown are inseparable in the design, so the two are to be inseparably associated in the experience of the overcomers. If we would wear the crown we must bear the cross.

I saw in the *New York World* a few days ago an article called "In behalf of the Hebrews." It stated that a movement had been inaugurated in Chicago in behalf of the Russian Hebrews, by W. F. Blackstone, who was chairman of the conference between Christians and Jews recently held in that city. It is to get up a petition to President Harrison and Secretary Blaine, asking them to use their good offices to secure the holding of an international conference, to consider the condition of the Hebrews, and to give them Palestine on the same principle that Bulgaria and other Turkish provinces have been given to their national owners. And it stated that the petition had already been signed by hundreds of representative citizens, including Protestants, Catholics, Jews, business men, city and government officials. It is endorsed by the entire secular and religious press of Chicago. It is stated that Mr. Blackstone will soon come east, to give New York and other eastern cities an opportunity to join in the undertaking.

This movement seems to fulfill the prophecy of Jer. 16:14-21. And I think that Mr. Blackstone is one of the fishers, and that the Czar of Russia is one of the hunters spoken of. This movement should cause much rejoicing to the watchmen. Let us lift up our heads, for our redemption draweth nigh. Yours cordially, D. M. HESSLER.

West Virginia.

EDITOR ZION'S WATCH TOWER. DEAR SIR:—I have read with pleasure and profit MILLENNIAL DAWN, Volumes I. and II. I can now read my Bible understandingly and contemplate the loving kindness and masterly wisdom of the great Jehovah. All the doubts that hovered over my mind in years gone by have vanished, and I live in a new light that is more than all the world to me. Two years have passed since I read your first Volume, but I have read and re-read it, and it grows and expands the more I study it.

I was a soldier of the "lost cause" in the days of "the Great Rebellion," was badly wounded at the fearful struggle at the "Wilderness," and I returned to my home that had been ruined, at the close of the war, and found myself a cripple for life with a life-struggle before me. I felt that my lot was a hard one, but I determined to honor God and keep up a resolute will. Sometimes dark and threatening clouds gathered about me, almost despair settled over my mind and fears almost paralyzed my hopes for the future.

A kind friend lent me MILLENNIAL DAWN, Vol. I. I read it, and poverty vanished into the marvelous light of a bright and glorious hope that grows brighter and brighter until by faith I see the glorious day of the Lord God Almighty.

I want some time to come to your city, enjoy one of your annual meetings and take you by the hand and thank you for the cheer that in the name of the eternal Father you have administered to your brethren.

May eternal sunshine gild your pathway. Go on in your magnificent work—the God of Israel is with you.

J. R. PHILLIPS.

I AM THE WAY

Once I heard a sweet voice say,
"Come to me: I am the way;"
Then I was a sheep astray,
Fainting in the heat of day.

Mountains high my vision bound;
Desert sands lay all around;
Drink, nor food, could there be found!
Naught sprang from the parched ground.

Wearily I turned my head
O'er the way my path had led.
Surely, 'twas a voice, I said,
Yet of feet I heard no tread.

Like the mocking of a dream
When the thoughts with fancies teem,
Making things that are not seem
Pleasant as a cooling stream:—

So, the voice I heard behind,
More than gentle, more than kind,
Seemed to float upon the wind—
Bringing solace to my mind.

Soft again, and low and clear
As the accents seraphs hear,
Came the whisper to my ear,
"I will help thee; do not fear."

Look! the bread; the water springs!
All the barren desert sings!
Haste thee! on love's wide-spread wings
Tell the grace my message brings.

Gird on thee thine armor bright!
I, thy Captain, lead the fight;
Up, and battle with thy might!
God will guard and keep thee right.

Gather to my fold the sheep;
Gather lambs, that I may keep;
Let them sing for joy and leap:
None shall hunger more, nor weep.

Beasts of prey, nor serpent's charm,
Ne'er my homeward flocks shall harm,
Nor my tender lambs alarm;
All their foes will I disarm.

From the hills shall rivers flow
Through the verdant vales below;
From Mount Zion lights shall go;
All the flock one Shepherd know.

In and out his voice shall lead,
Able to supply each need;
In the pastures green to feed,
Or to rest in blooming mead.

MRS. ABIEL BOWEN.

DELIVERANCE

"Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul;
Yet shall she rise—though first by God chastised—
In glory and in beauty then baptized.

"Yes, Earth, thou shalt arise; thy Father's aid
Shall heal the wound his chastening hand hath made;
Shall judge the proud oppressor's sway,
And burst his bonds, and cast his cords away.

"Then on your soil shall deathless verdure spring,
Break forth, ye mountains, and ye valleys, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn.

"The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now we see, wide-waving o'er the land,
The mighty angel lifts his golden wand,

"Courts the bright vision of descending power,
Tells every gate and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign."

THE PRINCE OF THIS WORLD

[This article was reprinted in issue of August 1, 1894, which please see.]

THE COMING ANNIVERSARY SUPPER

COMMEMORATIVE OF OUR LORD AND HIS DEATH FOR OUR SINS

The Supper which our Lord instituted as a remembrancer of his great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death—especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another more probably would have left instructions for medals to be struck commemorating some of his mighty works; such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, "Hosanna to the King, the heir of David!"

But our Lord chose as his remembrancer that which represented what was, in his and in God's estimation, his mightiest work—his sacrifice as a sin-offering on our behalf; and that which his real followers, and they alone, would appreciate more than any other feature of his mission. True, his followers would have appreciated something commemorative of his wonderful words or works, but the worldly also could have appreciated those things. But not so the value of his death as our *ransom-sacrifice*, the basis of our reconciliation and atonement, which has never yet been fully apprehended and appreciated by any but the consecrated little flock—the elect. And it was for these that the remembrancer was arranged and instituted. And though a Judas was present, he was given a sop and went out from the others before the supper was ended; thus no doubt representing that in the close of this age, before the little flock will have finished their part of having fellowship with their Lord in his suffering, the sop of truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the *ransom* accomplished by the Lamb of God for the taking away of the sin of the world.—1 John 2:19.

As early as January letters of inquiry as to the date of the anniversary this spring began to come in; showing clearly that our Lord's death, the great event thus celebrated, is appreciated very highly as the very foundation of all our present and prospective joy in God. We rejoice that this great truth is so clearly seen and so dearly prized by so many WATCH TOWER readers.

The date of the anniversary this year will be Tuesday evening, April 21st, after 6 o'clock P. M. But since the date is nearly a month later than the date recognized by the Church of England and the Church of Rome, who will celebrate Good Friday on March 25th, it will be more satisfactory to some to have the two methods of calculation explained.

The date of the Paschal Supper at which the Jews ate a lamb, commemorative of their deliverance from Egyptian bondage and of the sparing of their first-born at that time, was of course calculated by the Jewish method of reckoning time—viz., lunar time. (Exod. 12:2–14.) Instead of dividing the months as we do, they allowed the new moon to mark the beginning of a new month; and the difference between sun time (solar time) and moon time (lunar time) was equalized every year by always beginning the new year with the appearance of the first new moon after the spring equinox. In celebrating their religious festivals the Jews still maintain this method of reckoning. And since our Lord, the apostles and the early church followed this same rule for determining the date for the annual celebration of our Lord's Last Supper, we follow the same rule.

The spring equinox this year will be on March 20th; and the first new moon thereafter will appear on the afternoon of April 8th. And at 6 P. M. of that day begins the first day of the Jewish month Nisan, the first month of the Jewish sacred year. Beginning on the 1st of Nisan the Hebrews counted, and on the tenth day the Paschal Lamb was chosen. On the fourteenth day it was killed and eaten at the full of the moon;* and on the fifteenth day their Passover Feast began, lasting eight days, the first and the eighth days being observed as specially holy, as Sabbath days or high days. On the sixteenth day the omer of the first-fruits of the barley harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave loaves.—Lev. 23:17.

These things done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The choosing of the lamb on the tenth day typified how, if Israel would be blessed and recognized as first-born in the anti-typical Passover, they must accept of Jesus then, five days before that Passover, and four days before his crucifixion; and it evidently was on that very date that our Lord offered himself finally to that nation—when he, as their King, rode into the city on the colt. (Compare John 12:1, 12.) They, however, neglected to receive the Lamb of God, and ceased from being the first-born, even in type.

The 14th day (which this year will begin at 6 o'clock on the evening of Tuesday, April 21st, and last until 6 P. M. of the 22d) was the day in which the Paschal lamb was to be killed and eaten; and the counting of time (doubtless divinely arranged for this very purpose) permitted the eating of the Last Supper upon the same day that the Lord was crucified. The Passover Supper of lamb and herbs and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 P. M. Then followed the institution of the Memorial Supper of bread and wine, representative of the death and eating of the antitypical lamb. This thereafter, as oft as the occasion returned (yearly), was to be observed instead of the eating of the literal lamb—as the commemoration of the antitypical lamb and the greater passing over of the antitypical first born which his blood effects.

The waving of the barley sheaf of first-fruits on the 16th of Nisan ("the morrow after the Sabbath" or Passover of the 15th—Lev. 23:5, 6, 11, 15, 16) typified the resurrection of Christ our Lord, as "the first fruits of them that slept."†—1 Cor. 15:20.

The two wave loaves offered on the fiftieth day represented the presenting of the church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the spirit at Pentecost. The church really is but "one loaf" (1 Cor. 10:17), the *two* loaves representing the same thing as the *two* goats presented on the Day of Atonement. It indicated that, although all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the conditions of faithfulness unto the end. The two loaves represented, therefore, the two classes of the consecrated—the overcoming little flock and the "great company" of the consecrated servants of God who do not make the high calling theirs, by overcoming the world as they might and should do.

* As the sun is a symbol of Christ's kingdom, so a moon or month symbolized Israel as a nation. (Rev. 12:1.) The 12 and sometimes 13 lunations symbolize the tribes of that nation. The moon was at its full at the time of Christ's crucifixion. There it immediately began to wane and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. See M. DAWN, Vol. II., page 218.

As those Jews who were unclean, and hence could not keep the Passover properly in its proper season, were permitted to do so on the 14th of the second month (at the full of the next moon—Num. 9:8-13), the lesson taught seems to be that all prevented by sin and ignorance from accepting Messiah as their Redeemer, when offered to them, will have an opportunity of doing so when, in the Times of Restitution of all things, their nation or moon shall again be full of blessings in the later harvest.

† Here is the strongest possible confirmation of the correctness of the position taken in MILLENNIAL DAWN, Vol. II.—that our Lord was not three full 24-hour days in the tomb, but only parts of three days and nights; that he was crucified on the day corresponding to our Friday afternoon, and rose on what corresponded to our Sunday morning. The showing of this type that the Paschal lamb was to be killed some time during the 14th of Nisan, and the wave offering of the sheaf of first-fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (1 Cor. 15:4; Luke 24:46) that our Lord rose on the *third day*, according to the Scriptures. This Scripture concerning the first-fruits is the only one which we recall as in any way pointing out the *time* of our Lord's resurrection. Then, too, the fact that history, as represented in the traditions and customs, points out Good Friday and Easter Sunday as celebrations of our Lord's death and resurrection, should have some weight on so trivial a matter, unless some motive or reason for misstating the dates can be assigned. The only Scripture seeming to oppose all these facts is the one which declares that our Lord would be three days and three nights in the earth; and the only explanation that can be offered to this is that the expression is used in a general and not in a specific manner, the nights being mentioned to preclude the idea of any cessation of death until the third day. Thus understood, the expression would signify that during portions of three days and nights our Lord would be in the tomb. At all events, the evidence is overwhelming that he died on the 14th of Nisan and rose on the 16th—the third day after.

The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians and Roman Catholics differs from the foregoing in this: They celebrate, as Easter Sunday, the first Sunday following the first full moon after the spring equinox, and the preceding Friday is recognized as Good Friday. This method of counting was instituted by the Council of Nice, A. D. 325. The name Passover was used—and not Easter * Sunday—for a long time; but after Papacy had been established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor of the government, the name Easter was substituted for the Passover, because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their Goddess Easter (German Ostera)—*Estera*, goddess of the East. This was one of the many methods adopted by an ambitious "clergy" for gaining numbers and influence.

Sometimes the two systems of counting indicate the same days, but not often; and occasionally their results are nearly a moon or month apart, as in the present year, when the first *full* moon after the equinox is on March 25th, while the first *new* moon after the equinox marks the 1st of Nisan on April 8th, and the 14th on April 22d—beginning at 6 P. M. of the 21st.

We have given the details as to the counting as a general answer to many questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For though desirous of observing the Memorial properly upon its proper anniversary, as intended by our Lord when he said, "This do ye (every time you celebrate this yearly memorial) in remembrance (*lit.*, for commemoration) of me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our good intentions, and forgive the error and grant his blessing. Indeed, we believe that the Lord owns and accepts the good intentions of many of his children who, because of erroneous teachings and human traditions, select various other times and seasons for celebrating this memorial of his death, instead of its anniversary, which he designated. Similarly we would sympathize with the patriotic intentions of the man who should "celebrate" the independence of the United States three, four or fifty times a year, forgetful of the date, or ignorant of the fact that the Fourth of July is the anniversary of the event, and was appointed as the date for celebrating it.

This, like other truths long buried under the rubbish of the dark ages, God is now making clear to his people. And all who are truly his people are anxious for the truth and the right upon this, as upon all other subjects revealed in God's Word.

YE DO SHEW FORTH THE LORD'S DEATH

"For I received from the Lord, what I also delivered to you —That the Lord on the night in which he was delivered up took a loaf, and having given thanks, broke it and said, 'This is that body of mine, which is broken on your behalf; this do ye in my remembrance.' In like manner also, the cup, after the supper, saying, 'This cup is the new covenant in my blood; this do ye, as often as ye may drink, for my remembrance.' For as often as you may eat this bread or drink this cup you declare the death of the Lord till he come."—1 Cor. 11:24-26.

There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord's *death*. Some, in an anxiety to get away from the doctrine of the ransom, or, rather, in their anxiety to get away from the logical deductions associated with the doctrine of the ransom, are claiming, regardless of all Scripture to the contrary, that our Lord Jesus had two deaths, one when he came into the world, and the other at Calvary; and that the death of "the *man* Christ Jesus, who gave himself a ransom for all," at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, "In that he died, he died unto sin *once*;" and that that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

The Apostles declare that he spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this remembrancer—his body, his *flesh* broken for us, the merits and life of which all who would have life everlasting must partake. "Let no man deceive you by any means," on this important question.

* The use of the word Easter in Acts 12:4 is a mistranslation; it should be rendered Passover.

But as water baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast of our appropriation of the merit of Christ, which secures to us eternal life through his broken body and shed blood. Thus by faith accepting his finished sacrifice, and by similar faith, as instructed by him, appropriating to ourselves all the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us, we really feed upon the bread of everlasting life, the bread which God sent to us from heaven. This is the bread which if men will eat they will never die—the flesh which he gave for the life of the world, that all the dead and dying race might have life. This is, primarily, what the symbolic bread symbolizes and signifies to all who partake of it rightly and intelligently. It is a memorial of the *ransom* of Adam and his family from the bondage of sin and death.

Secondly, the broken loaf was to symbolize another matter. It was to be a symbol of the entire church—the entire Christ of God, head and body. As its breaking symbolized the death of Christ Jesus, the head, its breaking was also to symbolize the breaking or sacrifice, even unto death, of all the consecrated body of Christ, which is pledged to suffer and be broken with him, if so be that its members may also be glorified together with him. This the Apostle teaches in the preceding chapter, verses 16 and 17: "The cup of blessing, for which we bless God—is it not a *participation* of the blood of the Anointed one? The loaf which we break—is it not a *participation* of the body of the Anointed one? Because there is *one loaf*, we the many [members] are *one body*."

"TILL HE COME"

"Till he come." What is the full significance of this expression?

Since our Lord who instituted the Memorial Supper placed no limit upon its observance, his expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our ransom-sacrifice, and our consecration with him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's second coming. Looking down to and speaking of the second coming of our Lord, the Apostle includes in that expression the gathering and exaltation with him of his church or kingdom, to rule and bless the world. This is yet a common and a proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and body, is *coming* to rule the world, coming into power and great glory. The presence of the Lord or head is necessary first; then commences the change of the sleeping members of his body, the sifting of the living members, and their gradual gathering together unto him. And though the kingdom may be considered as *begun* from the time the King began the exercise of his great power (Rev. 11:17) in 1878, it will not be *set up* in the full sense of the word until the last member of the kingdom has been changed or glorified—until the breaking of the loaf, the church, the body of Christ, is completed. While one member suffers the body suffers. While one member is unglorified the kingdom is not fully come into power and dominion.

It is the coming of Christ as including the full exaltation of his church or kingdom that the Apostle evidently meant when he said, "As often as you may eat this [Passover] bread and drink this cup, you declare the death of the Lord [as your hope and confidence] till he come." The same thought of the kingdom glory being the *end* of the symbol may be gathered from our Lord's own words on the occasion of the institution of the memorial—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26:29.

And surely if it was ever proper and expedient for those who believe that our Lord's death was the ransom-price for sinners to confess it—to *show it forth* as the basis of all their hopes—it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

Let all who hold fast the confidence of faith in his precious blood [his sacrificed life] as the propitiation [*satisfaction*] for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great truth; "for even Christ *our Passover* [sacrifice] is slain; therefore, let us keep the feast." None of the first-born shall be passed over, and become members of the church of the first-born in glory, except those who, during this night, abide under the blood, and partake of the merits of the Lamb of God which taketh away the sin of the world.

WHO MAY PARTAKE

The Lord's Supper is not for the world, not for merely nominal believers, but for those who, accepting of Christ as their Redeemer and sin-bearer, are consecrated to him and his service. But it is not for us—nor for any man or set of men—to *decide* who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the cup and participation in the loaf, and then to say as did the Apostle, Let every man *examine himself*, and then, if he think proper, let him partake.—1 Cor. 11:28.

Now that God's people are emerging from the errors of the dark ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough than ever before. Let each ask himself—Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin? Do I believe that my only hope of escape from that condemnation of sin and death was through the ransom-sacrifice of the man Christ Jesus, my Lord? Do I believe that he gave himself—his flesh and blood, his humanity—as my ransom price, pouring out his soul unto death, making his soul a sin-offering (Isa. 53:10, 12) on this behalf? Do I see that the consecration to death, made at Jordan when he was baptized, was fulfilled by his sacrifice of himself for mankind, which, beginning there, was finished on the cross when he died? Do I see that the rights under the Law, which he secured by obedience to it (the right of lasting life and the dominion of earth), were what he through that same sacrifice bequeathed to the fallen, dying race—to as many as shall accept the blessings under the conditions of the New Covenant? Do I see that his flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which they purchased for us? Do I see that the partaking of the bread and wine symbols of his flesh and blood signifies my acceptance of those favors and blessings which the flesh and blood of my Lord bought for me and for all? And if I do thus heartily accept of the *ransom* thus memorialized, do I consecrate my entire being—my flesh and blood, justified through that ransom—to the Lord, to be broken with him, to suffer with him, to be dead with him? If we can answer these questions affirmatively we clearly or fully discern the Lord's body, give credit to his meritorious sacrifice and may eat—*should eat*—"Eat *ye all* of it."

Those, however, who deny that a ransom for sin and sinners was required and given, who feel that they need not to partake of Christ's merit, who deny that the merit of one can be imputed to another, who have cast off the wedding-garment of Christ's righteousness, who feel "happier" and "freer" in the filthy rags of their own righteousness, and who now consider the precious blood wherewith *they were* once sanctified a not-holy or an ordinary thing—such we advise to stay away from memorializing that in which they no longer believe, as they would merely be adding hypocrisy to unbelief. For such to partake, is to add condemnation to themselves and their no-ransom theories.

But, better still, let us advise all who have merely been entrapped into this error, by the sophistries promulgated through various channels by the great adversary, to reject all vain human philosophies and to receive again the simple word of God, and to accept of the truths therein set forth—that all are fallen, and that the only way open for our reconciliation and restitution consistent with the divine law and sentence was the giving of the full and exact corresponding price or ransom for our sins. See that God declares that in no other way could he be just and justify sinners. See that our Lord Jesus as the Lamb of God bore the full penalty for our sins in his own body on the tree—that he gave the full ransom for you and for all. The philosophy of it is very plain, but if you cannot grasp it, at least grasp the fact that God declares it to be so. Return unto the Lord, and he will abundantly pardon. Ask for the guidance of the spirit and the anointing of your eyes, that you may be able to comprehend, with all saints, this, the foundation of all the grace of our God in Christ. Thus in true acceptance of the broken body and the shed blood—realizing that the sacrifice was for your sins and that the blood shed [life given] seals for you and for all the New Covenant—commemorate the greatest event of history, the shedding of the *precious* blood, the sacrifice of the precious life of God's dear Son for your sins. Nevertheless we know from God's Word that these words or any words will not succeed in turning back to the way, the truth and the life those who have *wilfully* and *knowingly* gone out from under the blood of sprinkling. There will be no pass-over for them. "It is impossible to renew them again unto repentance." (Heb. 6:4-10 and 10:26-30.) We well know that even these words of loving admonition and these faithful references to the words of inspiration will be attributed to spite and malice and envy and every wicked feeling on our part instead of to the real motive—a desire to serve the Lord and the truth and any brethren or sisters *unwittingly* stumbling.

Many indeed have in the past partaken of the emblems of the Lord's body and blood without fully appreciating the philosophy of the ransom, who nevertheless did so with reverent appreciation of the fact that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the truth, they did not discern its simple philosophy as many of us may now do.

ONLY THE BAPTIZED

But some Baptist brother will perhaps remark—You have forgotten to mention baptism as a necessary qualification to partaking of the Supper.

No, we have not forgotten baptism. We agree with you that the baptism is necessary—that the Memorial Supper is only for *the* church; and that baptism is necessary before one can belong to *the* church. But we differ with you as to what *the* church is. We hold that the Baptist church is not *the* church. Like all other churches organized and governed by fallen men, the Baptist church contains tares as well as wheat; but *the* church contains wheat only. Surely no one will claim for any sect of Christendom that his sect contains *all* the wheat and *no* tares. But *the* church, whose names are written in heaven, includes all the wheat and has not a tare on its roll. This is the *one* church which our Lord established, and of which all the elect must become members—the church passed-over—"The church of the first-born ones, whose names are written in heaven."—Heb. 12:23.

Nor can we admit your claim with reference to baptism. The Scriptural view is still more exclusive than yours. You have in the membership of the Baptist church some who would be far from acceptable as members of the "church of the first-borns." They passed *your* test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the church whose names are written in heaven. The real baptism is a baptism into Christ's body—the church—by a baptism or immersion into Christ's *death*, and a resurrection therefrom in his likeness. Water immersion is a beautiful *symbol* of the real immersion of the human will into the will of Christ, a beautiful *illustration* of a full sacrifice even unto death; but it is only an illustration or symbol—just as the bread and wine of the Supper are not the real life-giving elements of our Lord's sacrifice of which we are to eat, but merely their symbols.

We agree, therefore, that none but *the* church, the *immersed*, should partake of the Supper; but we recognize as *really* immersed all whose wills are dead and buried in the will of Christ, and who, as new creatures in him, are risen to walk in newness of life, while waiting for the consummation of their course in literal death and their awakening as actual new beings in the first resurrection. All such, whoever or wherever they may be, are the real members of Christ's body, *the* church, whether they have performed the enjoined water-symbol or not. Of course, when such consecrated ones, dead to their own wills and alive only to the will of Christ, come to see that our Lord's commands *include* the symbol of water immersion or burial as well as the burial of their wills, *they* will be glad to follow and to obey their Head and Lord in all things—especially when they realize that as infants they were not "*believers*," and that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God's Word should, *if possible*, be buried in water also, as our Lord and his apostles showed us, before partaking of the Supper. See TOWER for May, 1888, article headed "Baptism and Its Import."

HOW TO PARTAKE

If there are in your neighborhood others of God's consecrated people besides yourself; you should know it. Your faithful love for them and for the truth should have led you to seek them out to bless them with the truth shortly after you yourself received it. If there are such with whom you can have communion and fellowship invite them to join you in the Memorial; but not if you know them to be deniers of the ransom, lest you assist in bringing condemnation upon them.

Meet with few or many, as the circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship and union in Christ.

Provide for the occasion, if possible, unleavened bread (or crackers), such as the Lord used, and such as Hebrews now use; because the pure, sweet, unleavened bread best symbolizes the sinless flesh of the Lamb of God, who knew no sin [of which leaven is a symbol], who was holy, harmless, undefiled and separate from the race of sinners. Provide some drink from "the fruit of the vine," as the Lord directed. Undoubtedly he and the disciples used "light wines." Most unquestionably we regard wine as the more appropriate symbol; but since our Lord did not stipulate wine, but merely the "fruit of the vine," we can conceive of no objection that can be urged against the strained juice of boiled raisins, which are dried grapes. And surely this would be "the fruit of the vine" as really as wine is. We do not urge this raisin-liquor upon any who feel a conscientious desire to use wine; we merely remind all that our circumstances, climate, habits, etc., differ greatly from those of the early church, and we very much doubt if our Lord would have us symbolize his blood with many of the intoxicating wines of our day—especially in view of the fact that some of the saints may have an inherited weakness of the flesh, which one taste might reenkindle into a great temptation. "Let each judge not to cast a stumbling-block before his brother." If wine is preferred choose a "light wine," or mix a little wine with the raisin-juice.

The memorial service should be very simple—it is chiefly a season of *communion*. Have a table in the midst of the assembly for the bread and wine. After the singing of a hymn one of the brethren should, in a few chosen words, express the object of the service and read a few verses from the Scriptures on the subject; another might then give thanks for the bread of life, the broken body of our Lord; after which the unleavened bread [or soda biscuit if more convenient] should be passed to all the communicants. An opportunity for remarks on the bread of life might here be given. Then a prayer of thanks for the cup and for the precious blood symbolized in it should be offered and the cup of "fruit of the vine" passed. Here an opportunity might be given for remarks on the precious blood. But avoid discussions at this meeting. However appropriate to contend earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. If any seem to be contentious, let him have his say, and let the others refrain from discussion, that the holy moments of special communion with him, which the Master appointed for our blessing, be not marred.

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion—in realization of his love, past and present, in reviewing the pledge made to be his faithful followers even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to which we are invited.

A beautifully appropriate hymn for closing the Memorial is No. 276 in the new hymn-book. And it will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by the grace of our King to do greater service and to make greater sacrifices in his service and in the service of his people thenceforth, and closing with the same song of praise and worship.

"Sweet the moments, rich in blessing,
Thus before the cross we'll spend;
Life and health and peace possessing
From the sinner's risen Friend."

Of the first Supper it is written: "They sang a hymn and went out." Let us do the same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual and generally proper after-meeting greetings, and all common-place remarks and thoughts, that we may prolong our communion and fellowship with the Master. Keep within sight of him throughout the next day. Hear the clamor of the people against the guileless one; see them incited by the clergy of Jerusalem; see him before Herod and his soldiers; see him arrayed in robes and mock-royalty and crowned with thorns, then buffeted and spat upon.

See him crucified as a felon, and taunted with the very gracious deeds which he had performed—"He saved others, himself he cannot save." Remember that he could have saved himself; that he could have asked for, and would have received, "more than twelve legions of angels" to deliver and protect him; that he could have destroyed his enemies and vilifiers, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon his willing offering of himself as our ransom-price. Consider his love for you and for us all, and it will surely strengthen you as his follower to endure more and more hardness as a good soldier of the cross. Aye, consider him who endured such contradiction of sinners against himself, lest ye become weary and faint in your minds under the light afflictions now permitted for your trial and discipline, which, if faithfully endured, will work out for each a far more exceeding and eternal weight of glory.

THE CELEBRATION AT ALLEGHENY

As usual the church at this place will celebrate Christ our Passover slain for us; and as usual we will have in connection with it a general meeting for Bible study and spiritual feasting. But, contrary to our usual custom, the meetings this year will begin three days before the Memorial Supper. These three days before the Supper it is proposed shall be the time specially devoted to Bible study and conference on the various features of present truth. The day following the Supper, the anniversary of our Lord's crucifixion, it is proposed shall be specially devoted to worship and praise and communion and conference on themes close to our hearts. The remaining three days of the week will be devoted to considering the general interests of the harvest work, and especially the colporteur work, in which the more successful laborers will have opportunity to impart their zeal and a knowledge of their methods to the less successful. The desire is thus to lift up the hands which hang down, to strengthen the feeble knees, and to make straight paths for all who desire to pursue the good work as reapers in the present harvest.

This convention for Bible study and for celebrating the Lord's Memorial Supper is called in the name of

THE TOWER BIBLE AND TRACT SOCIETY

It Will Convene in Bible House Chapel, Arch St., Allegheny, Pa., Commencing Sunday, April 19th, at 10 A. M.

It will continue, with adjournments for food and rest, until Wednesday evening, when the general session will close, and be followed by the conference on harvest work and methods by the colporteurs and other laborers in the vineyard, which will occupy the remainder of the week.

THE MEMORIAL SUPPER

Will Be Celebrated on Tuesday Evening, April 21st, at 8 P. M.

On the same day, at 11 A. M., an opportunity will be afforded any who may desire to symbolize their consecration unto death by baptism into water. All services will be at the chapel above designated.

The opening meeting of the convention will be a reunion and testimony meeting. It will open with the singing of Hymns Nos. 55 and 170, and close with No. 1. Those who cannot be present can join their hearts and voices and prayers with ours, and think of the full and lasting reunion in the sweet by-and-by.

HO! EVERY ONE THAT HUNGERETH AND THIRSTETH, COME YE TO THE FEAST

All who can heartily say—

"I am trusting in Jesus for all,
And my will is the will of my God,"

are most cordially invited to this convention—to the fullest participation in its Bible-study, and in the Memorial Supper. Let all such who can, turn aside with us thus for special blessing and refreshing: for grace to help them over the difficulties of their own pathways, and thus to be enabled in turn to help others. Come, with your hearts full of love and loyalty to the Redeemer and his word, and to all the "body" possessing the same spirit; and with kindest sympathy for the spiritually halt and lame and blind. Come, seeking only the interests of the kingdom of heaven and its righteousness, and you will not return without a blessing. Come, hungering and thirsting for truth, and you shall be filled.

All the colporteurs, and those who have the special talent of time, which they desire to use more fully in the Lord's service, and those who have tried the colporteur work with only moderate success—all these are specially urged to attend the convention. We assure such that the suggestive hints to be gathered from the experiences of those who are very successful in this ministry will much more than compensate them for the time and expense in coming, and enable all the unencumbered to pursue the harvest work.

ENTERTAINMENT AND EXPENSES

It is proposed this year to divide this honor of serving the Lord's body, so as to give a larger number a share in the privilege, by dividing the visitors. One of the marks of

female saintship in the early church was, "if she have washed the saints' feet." (1 Tim. 5:10.) Feet-washing, being a necessity of that time, became a synonym of service and kindly hospitality. To illustrate this same principle of service and humility, our Lord used this same custom on the night of the Last Supper; and the entertainment of any of the household of faith is really the fulfillment of our Lord's injunction, "See that ye wash one another's feet." But none should be permitted to overdo themselves in this blessed service, nor to deprive themselves of the spiritual communion of the meetings. To this end all have been urged to make only very simple arrangements, that both visitors and entertainers may have their principal feast upon the spiritual meat. Come, then, expecting a warm welcome to such plain things as we have ourselves.

The only expense you need anticipate will be 25 cents a day for dinner at a restaurant, and your railroad fare; and it has been arranged that the latter shall cost you only *two-thirds* of the usual full rate from points as far East as New York, as far West as St. Louis, as far North as Canada, and as far South as Florida.

HOW TO PROCURE R. R. TICKETS

This concession or reduction of one-third the regular fare is made by what is known as

THE TRUNK LINE ASSOCIATION OF RAILROADS (which includes roads Eastward from Pittsburg and Buffalo to Vermont);

THE CENTRAL TRAFFIC ASSOCIATION OF RAILROADS (which includes railroads West of Pittsburg and Buffalo to Chicago and St. Louis—north of the Ohio river); and

THE SOUTHERN TRAFFIC ASSOCIATION OF RAILROADS (which includes nearly all the Southern roads).

We desire that all, as far as possible, even those coming short distances, shall avail themselves of this reduction, as we were obliged to pledge a certain number so as to obtain the reduction.

If your home is on a railroad not a member of any of these R. R. Associations, ascertain which road nearest you has membership and write to the ticket agent at the nearest town, telling him of the kind of ticket and certificate you desire, and have him promise to have such certificate ready for you at such time as you will reach his station en route.

The ticket agents for all railroads which are members of these associations should have printed certificates to fill out with ink, stating that you bought a ticket for Allegheny or Pittsburg (The two cities are connected by bridges and street-cars), on a certain date, for the purpose of attending a yearly convention called by the TOWER BIBLE AND TRACT SOCIETY, that you paid *full price* for said ticket, and that you are entitled to purchase a return ticket at *one-third* the full rate. Such certificate must accompany each ticket to secure the return ticket at *one-third* the regular fare. Prefer tickets *via* the Penna. Co. R. R., or the B. & O. R. R.

If you intend coming, make inquiry of your ticket agent at once (but do not purchase your ticket more than one day before starting). If there is anything about this which you do not understand, write us a postal card at once.

Start so as to reach the WATCH TOWER office, Bible House, No. 58 Arch street, Allegheny, Pa., on Saturday afternoon, April 18th. Even if you have previously written that you are coming, please send us a postal card *two weeks before you start*, stating how many are in your party, and indicating which are males and which females, that suitable arrangements can be made.

THE PLANK BEARS

"The BLOOD maketh Atonement for the Soul."—Lev. 17:11; Exodus 12:18, 14.

The BLOOD of Christ . . . . purge your conscience . . . . to serve the living God.	Heb. 9: 14.
The BLOOD of Jesus Christ His Son cleanseth us from all sin	1 John 1: 7.
My BLOOD of the New Testament, which is shed for many (1 Tim. 2:6)	Mark 14: 24.
My BLOOD . . . . which is shed for many for the remission of sins	Matt 26: 28.
Ye were. . . . redeemed . . . . with the precious BLOOD of Christ . . . . as of a Lamb without blemish	1 Pet.1:18,19
Ye who . . . were afar off are made nigh by the BLOOD of Christ (1 Pet. 3:18)	Eph. 2: 13.
Boldness to enter into the holiest by the BLOOD of Jesus, by a new and living way	Heb.10:19,20
Unto obedience and sprinkling of the BLOOD of Jesus Christ	1 Pet. 1: 2.
Ye are come unto Mount Zion and to the BLOOD of sprinkling that speaketh better things	Heb.12:18-24.
Washed . . . and made them white in the BLOOD of the Lamb	Rev. 7: 14.
They overcame him (Satan the accuser) by the BLOOD of the Lamb and . . . . their testimony	Rev. 12: 11.
(Jesus Christ) having made peace through the BLOOD of his Cross	Col. 1: 1-20.
Much more, then, being now justified by His BLOOD, we shall be saved from wrath	Rom. 5: 9.
In whom we have redemption through His BLOOD, the forgiveness of sins	Eph. 1: 7.
In whom we have redemption through His BLOOD, even the forgiveness of sins	Col. 1: 14.
Set forth . . a propitiation through faith in His BLOOD, to declare His righteousness	Rom. 3: 25.
This cup is the New Testament in My BLOOD, which is shed for your	Luke 22: 20.
Thou . . . . hast redeemed us to God by Thy BLOOD out of every kindred and tongue	Rev. 5: 9.
Washed us from our sins in His own BLOOD, and hath made us kings and priests	Rev. 1: 5, 6.
That He might sanctify the people with His BLOOD, suffered without the gate	Heb. 13: 12.
Purged with BLOOD; and without shedding of BLOOD is no remission	Heb. 9: 22.

Sel.

A JEWISH KINGDOM PROPOSED

Washington, D. C., March 5th, 1891.

William E. Blackstone, of Chicago, today visited the President in company with Secretary Blaine, and presented a memorial in behalf of the Russian Jews.

He explained that the memorial was the result of a conference of Christians and Jews recently held in Chicago, and called special attention to the fact that it did not antagonize Russia, but sought in a peaceable way to give the Jews control of their old home—Palestine.

He pointed out many evidences of the possibility of great development of that country, both agriculturally and commercially, under an energetic government and said that the railroad now building from Joppa to Jerusalem, if extended to Damascus, Tadmor and down the Euphrates, cannot fail to become an international highway.

He said that the poverty of the Turkish Government gives emphasis to the proposed indemnity, by funding a portion of the Turkish national debt through Jewish capitalists, and that only peaceable diplomatic negotiations are asked for, to the end that all private ownership of land and property be carefully respected and protected. In closing he said that, being on such friendly terms with Russia and having no complications in the Orient, it is most fitting and hopeful that our government should initiate this friendly movement, to give these wandering millions of Israel a settled and permanent home.

The President listened attentively to Mr. Blackstone's remarks, and promised to give the subject serious consideration.

THE MEMORIAL

The text of the memorial is as follows:—

What shall be done for the Russian Jews? It is both unwise and useless to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the

Sephardim of Spain, these Ashkenazim must emigrate. But where shall 2,000,000 of such poor people go? Europe is crowded and has no room for more peasant population. Shall they come to America? This would be a tremendous expense and would require years.

Why not give Palestine back to them again? According to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, sustaining millions of Israelites, who industriously tilled its hillsides and valleys. They were agriculturists and producers as well as a nation of great commercial importance—the center of civilization and religion.

Why shall not the powers which, under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians, now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to Jews? It is said that rains are increasing, and there are many evidences that the land is recovering its ancient fertility.

If they could have autonomy in government, the Jews of the world would rally to transport and establish their suffering brethren in their time-honored habitation. For over seventeen centuries they have patiently waited for such a privileged opportunity. They have not become agriculturists elsewhere because they believed they were sojourners in the various nations, and were yet to return to Palestine and till their own land. Whatever vested right, by possession, may have accrued to Turkey can be easily compensated for, possibly by the Jews assuming an equitable portion of the national debt.

We believe this is an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice and humanity. Let us now restore to them the land of which they were so cruelly despoiled by our Roman ancestors.

To this end we respectfully petition his Excellency Benjamin Harrison, President of the United States, and the Hon. J. G. Blaine, Secretary of State, to use their good offices and influence with the governments of their imperial majesties—Alexander III., Czar of Russia; Victoria, Queen of Great Britain and Empress of India; William II., Emperor of Germany; Francis Joseph, Emperor of Austro-Hungary; Abdul Hamid II., Sultan of Turkey; Her Royal Majesty Marie Christina, Queen Regent of Spain; with the government of the Republic of France and with the governments of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria and Greece, to secure the holding, at an early date, of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote in all other just and proper ways the alleviation of their suffering condition.

[The memorial is signed by prominent men of all professions and creeds from Chicago, Boston, New York, Philadelphia, Baltimore and Washington.]

HARVEST WORK AND MEETINGS IN CANADA

A WORD FROM BRO. S. D. ROGERS

As some parts of a wheat field are ripe at one time and some at another, so with the field in which the Lord's children are scattered: one part sometimes appears to be more fully ready for the sickle than another. And we can safely trust the Lord of the harvest to direct the reapers in the several parts of the field.

While I have been in Canada but a short time, it has been my privilege to see an excellent interest awakened and the harvest work well started here. The Master has some "faithful servants" here who are seeking to walk in the light that shineth more and more. There are over 5,000 DAWNS out in Ontario now, and the work is only well begun. Bro. Utley, Bro. Zink of Manitoba and Bro. G. F. Rogers and myself have been working in and near Toronto for the past few weeks. After getting out about 2,000 DAWNS in this city and awakening many to a study of God's great plan as now opened up to us, we decided to ask Bro. Russell to come here to speak. And though over-crowded with work at home, he kindly consented to speak here on the 22nd of February.

The first meeting was appointed for 10:30 A. M. Subject:—"The Times of Restitution of All Things." When he arrived there were over four hundred gathered to learn more of these times, concerning "which God hath spoken through the mouth of all his holy prophets." Most of those present of course belong to the city, but some came 50, 60, 70, 100, and one Bro. came over 200 miles; and those who were hungry indeed had a feast. At the first meeting Bro. Russell spoke over two hours, reasoning from the Scriptures on the deliverance of the groaning creation from the bondage in which it has so long been held. Some who have been used to husks could scarcely contain their joy when being fed on the oil and wine and strong meat of the Word. About 1 o'clock the meeting adjourned for dinner. The second meeting was appointed for 3 P. M., and at that time there were about seven hundred gathered to hear Bro. Russell speak of "God's Kingdom." After speaking about two hours on this interesting theme, permission was given to any who desired to retire. But the majority remained to hear clear and logical views on the manner and object of the setting up of the Lord's kingdom. All present seemed delighted with the truth brought to light, and longed for more. Some of these present expressed their intention to attend the Anniversary meeting at Allegheny.

In the evening, from 7 to 8:30 P. M., Bro. Russell addressed Brother Brookman's congregation in the other end of the city at their usual place of meeting (Jackson Hall., Cor. Yonge and Blood streets), returning before 9 o'clock to the place of the day meetings to take part in a Questioner's Meeting, which followed an address by myself on the "Plan of the Ages," and which did not conclude until after 10 o'clock. The evening meetings, like the others, proved very interesting, and we trust were very helpful to all present.

There is another side of the work to look at briefly. While the harvest work is thus progressing, and the wheat is being gathered, we cannot expect that the tares will all be gathered into bundles for burning without some resistance, and so we are not surprised to find some gnashing of teeth and gnawing of tongues. And this will no doubt be seen more and more as the servants of the Master are the more faithful and enterprising in proclaiming the message of present truth. The "hirelings" say: It is all right for you to hold these views but you should not go about telling them to others. The Good Shepherd says: "Feed my sheep." And the more we feed the sheep so much the more will the false shepherds complain. In Canada, as well as elsewhere, some of the would-be shepherds are speaking all manner of evil things against the messengers of the truth. They do not understand us a bit better than the Jews understood our Lord and his little band of disciples. Light hath no concord with darkness. At least two nominal ministers in Ontario have publicly burned the MILLENNIAL DAWN, and heaped all kinds of reproach on the author and those who are circulating this peculiar book. But is not this fulfillment of our Master's words: "If they have persecuted me they will also persecute you?" The "furnace" of trouble for the tares is getting well heated, and soon shall the righteous shine forth as the sun in the Kingdom of their Father.

Toronto, Feb. 25th, 1891. S. D. ROGERS.

AS VIEWED BY OTHERS

A SELECTION

"'The time will come when Bible prophecy with its chronology will be confirmed by history in so exact and signal a manner that malice and infidelity alone will be able to deny its inspiration. Then, too, the world will have had its last say, impiety will have let fall its last mask, intolerance will have practiced its last cruelties, superstition will have descended the lowest round of idolatry, faith will have won on the scaffold its most brilliant victories, and in presence of the last great revolution history will have learned from prophecy to comprehend and to judge itself. The transformation which it will experience will be so complete that a very small remnant will be found of what the world today calls its Philosophy.'

"Thus wrote Frederic de Pougemont, the earnest Swiss pastor, nearly a generation ago, and behold, we are already standing upon the threshold of the days to which he alluded.

"They must be blind indeed who fail to read the warning written upon the walls of the modern temple of theology. In its continued subdivision into sects the Protestant church has had its strength so decimated that, as the Master long ago predicted, it is doomed to fall.—Matt. 12:25.

"We, Protestants, are prone to draw invidious comparisons

against Rome, while she in turn points out the ever-widening breaches which divide our house against itself! Just where the balance of error actually resides is hard to tell. The fact is, the spirit of Laodicea presides over the whole city of modern Babylon, whatsoever be the particular ward in which we dwell, and the cry should now go up throughout all its precincts. 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' —Rev. 18:4.

"This is the midnight cry itself, and it appeals to all 'the wise,' wherever they are domiciled, to *go out* to meet their coming Lord, and to take naught with them but that oil which burns with the bright flame of faith in the integrity of the whole Bible. That we ourselves are dwelling in this Laodicean Babylon is patent to all who are familiar with the methods upon which its '*primaries*' are conducted, nor can we fortify our assertion better than by quoting once more from our trenchant Swiss pastor, who wrote as follows of a state of the church, in his day future, but now, alas! only too realistic:—

"'The closing epistle of Christ to the seven churches (Rev. 3) is directed to Laodicea. It corresponds to the time of Jewish phariseeism and sets forth the state of the Protestant nations at the Lord's return, when there will be little or no faith left on the earth. The missionary zeal of the church of Philadelphia, which at one time inflamed the whole mass of reformed Christianity, will have subsided into lukewarmness. The whole area will be Christian, and pride itself on its profession. A high standard of morality, an upright life, a conservative creed, will be never so *popular*. There will be no open enemy of Christ, as in Philadelphia, no outspoken infidel; only phariseeism and lukewarmness, only the happy medium between impiety and pietism. There will be a little faith, but not too much; a profession of orthodox principles confined within wise limits. There will be some fear of God, but much fear of men; great respect for the Bible, but enough good sense to keep men from viewing its doctrines, its precepts and its denunciations in a serious light; society wholly given to the acquisition of temporal blessings, and yet diligent enough in public worship not to doubt the pardoning mercy of God.

"'They will consider themselves very rich in spiritual life, even as having need of nothing. But the Lord will *vomit lukewarm Laodicea from his mouth*. He will not fight against her, as against Pergamos, and Thyatira. He will not judge her like Sardis; but he will wholly cast her off with scorn, and leave her to her wallowing in the mire. Still, she is a church, and oh, mystery of grace! He even speaks to her of *love*. He counsels her, rebukes her, treats her like a child subjected to salutary discipline: "I would that thou wert cold *or* hot." "Be zealous, therefore, and repent." He offers her a *collyrium*, that she may open her eyes to her *wretched state;* the white raiment of his righteousness, that the shame of her nakedness may not appear; gold tried in the fire of faith, that she may be truly rich. But his offers will not be accepted by the vast majority of the Laodiceans; few of them will ever hear his voice when he stands at the door and knocks to invite his guests to the bridal supper. Those, however, who in the midst of the universal apathy have persevered in love to the end will receive the highest honor of all the faithful: they will sit down with Jesus on his throne."

"The church of Laodicea is no far-fetched type; it mirrors the Protestant world today, and its distinct presence is not one of the least of the sign-posts that guide the weary pilgrim along his midnight highway." C. A. L. TOTTEN.

"AT ALL TIMES"

"I will bless the Lord at all times; his praise shall continually be in my mouth."—Psa. 34:1.

"All times" with me are times of praise;
Or rayless nights, or radiant days!
The Summer bright, the Winter drear,
The tearful Spring, the fading year,
The stormy March, the tranquil June,
Through each my harp to praise I tune.

The changeful seasons come and go;
No pause my grateful song shall know.
The love of God glows 'mid the embers
Strewn on the hearth of life's Decembers;
And gold is mingled with the gray
Of dim November's murkiest day.

My bark on flowing seas may ride,
Or strand, forsaken by the tide;
There's music for me in the flow,
Nor less when ebbing waters go;
If now the chorus louder swell,
'Twas then a sweeter cadence fell:
Major or minor be the tone
Praise still shall be the theme alone!

All places echo with my song,
Alone, or in the hurrying throng;
The placid lake, the billowy sea,
Shall hear and join the melody.
In sunless rifts, on lofty steep,
In desert vast, on ocean deep,
In caverns dark, on golden heights,
'Midst veiling mists, or flashing lights,
In God I live, and am, and move,
I'll sing, for while I live I love!

Nor will I cease though Nature frown,
Though trees be bare, and fields be brown;
Life pulsates underneath the sod,
Love palpitates within the clod.
God lives, though all the earth seem dead;
Though birds be mute, and sunshine fled,
The universe is vocal still;
While, down from heaven's holy hill
Come floating strains of music sweet
To those who worship at his feet.

Take down again thy dusty lute,
And tune each slack, discordant string;
Nor ever let thy soul be mute.
Lift up thy voice, exulting sing!
"At all times" let the measure move,
For know "at all times" God is Love!

—*James Yeames.*

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ACCEPTABLE TO GOD*

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."—Psa. 19:14.

How beautiful in the sight of right-thinking men is a well balanced, self-possessed and disciplined character; and in contrast with such, how unlovely are the undisciplined and ungoverned—the selfish, the unjust, the unkind and the violent-tempered. Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God.

Men of the world, who have no personal acquaintance with God, have no special thought as to how they appear in his sight; but with what carefulness should those who love him and who value his approval study to conform their conduct to his pure and holy mind. True, all the justified and consecrated, notwithstanding their imperfections and short-comings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers us; but the measure of our acceptableness to God, even through Christ, is only to the extent that, while availing ourselves of his imputed righteousness, we are earnestly striving to attain actually to the standard of perfection. By so doing we manifest our actual appreciation of the divine favor. With what confusion and chagrin would one be covered who, in the midst of a fit of violent temper, or an unjust or mean transaction unworthy of his dignity or his profession, should be suddenly surprised by the unexpected appearance of a beloved friend of high and noble character. And yet the eye of such a one is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen

* [See revision of this article published in issue of June 15, 1911.]

nature to run riot.—Gal. 5:22, 23; Col. 3:12-15; Psa. 15.

Realizing the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the minds of God's consecrated children. But how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossiping tongue; and especially when the trials of life have put their colored glasses on the eyes and slightly soured the disposition. It is hard for another to be strictly just in his dealings with his fellow-men. And then what a host of inherent weaknesses there are, which every one realizes and knows that he must strive against, if he would be acceptable with God. The thoughts of our hearts are not manifest to fellow-men until we express them in words or actions; but even the very thoughts and intents of the hearts are all open and manifest to God. What a comfort to the honest-hearted!

The Psalmist repeats this inquiry, saying, "Wherewithal shall a young man cleanse his way?" and then replies, "By taking heed thereto, according to thy Word." And then he frames for us this resolution: "I will meditate on thy precepts and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word." (Psa. 115:9, 15, 16.) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but in addition to these, by careful, painstaking *heed*, by systematic and diligent effort at self-cultivation, by the careful and persevering weeding out of evil thoughts and the diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds.

But observe, further, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The *standard* by which we test our lives makes a vast difference in our conclusions. The Psalmist further commends this standard to us, saying: "The law of the Lord is perfect, converting the soul." [That is, if we take heed to our ways according to God's law, it will turn us completely from the path of sin to the path of righteousness.] The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones—clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances and precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart [of the obedient]. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean [not a menial, servile fear, but a noble fear, begotten of love—a fear of falling short of his righteous approval], enduring forever. More to be desired are they [the law and the testimony of the Lord] than gold; yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned [concerning the dangers of the way and the snares of the adversary, and concerning everything which is calculated to discourage, or to hinder his growth in grace], and in keeping of them there is *great reward*."

"Who [in the use merely of his own fallible judgment and without the standard of God's law] can understand his errors [can rightly judge himself]?" But when, as we measure ourselves by this standard, we detect and deplore our short-comings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"—thus supplementing our efforts by our prayers.

But there is still another part of this prayer which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would therefore be taking for granted and asserting as truth something which God has not revealed, or the perversion of what he has revealed. To claim and hold tenaciously as a part of God's plan any doctrine, merely on the ground of fallible human reason and without divine authority, would therefore be a presumptuous sin. Of this nature is the sin of those who malign the divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures, and in direct contradiction of them. And there are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting—"Then shall I be innocent from *the great transgression*"—evidently, *the sin unto death* referred to by the apostles also (John 5:16; Heb. 6:4-6; 10:26-31). Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which he has appointed—the precious blood of Christ, shed for our redemption.

Well indeed may we pray and strive to be kept back from presumptuous sins—sins of pride and of arrogant self-will which does not meekly submit to the will of God. Let us, beloved, beware of the slightest tendency toward pride and self-will, or the disposition to be wise above what is written, or to take for granted what God does not clearly promise. "Then," indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be "innocent from *the great transgression*."

"Blessed is the man whose *delight* is in the law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3.) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental make up, making our characters more beautiful and commendable both to God and to our fellow men; and in harmony with this habit of the mind the acts of life will speak. The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes—better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favorably affect the individual and the home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterize all the business relations; and thus will God be honored by those who bear his name and wear the impress of his blessed spirit.

While the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God a very perceptible and continuous growth in grace, and each step gained should be considered but the stepping-stone to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or a listless stand-still, there is cause for alarm. Let us constantly keep before our eyes the model which the Lord Jesus set for our example—that model of the complete fulfillment of the will of God, in which the whole law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the divine approval now and the glorious reward of divine favor in due time.

"JERUSALEM REVIVING"

DEAR BRO. RUSSELL:—Knowing that all true reports of signs of our times are of interest to the TOWER readers, I venture to give first a short description of Jerusalem, and second a fresh letter, written by a German, Pastor Schlicht, of Jerusalem. The letter is styled thus: "Jerusalem Reviving!"

It may be well to mention, for those who are little familiar with the different names of this ancient city, that before Jerusalem became a place of residence, its sacred hill was called "Moriah" (2 Chron. 3:1), northeast of the hill Zion, and was early hallowed by God's trial of Abraham's faith. (Gen. 22:1-19.) Its most ancient name was "Salem." (Gen. 14:18; Psa. 76:2; Heb. 7:2.) Afterwards it was called "Jebus," as belonging to the Jebusites. (Judg. 19:10, 11.) Several other significant names were given it: "Ariel" (Isa. 29:1, 2, 7); "The Holy City" (Neh. 11:1; Matt. 4:5; 27:53); "The City of David" (2 Sam. 5:7); and "The City of the Great King."—Psa. 48:2; Matt. 5:35.

Jerusalem is situated on elevated ground, south of the center of the Holy Land, about thirty-three miles from the Mediterranean sea, and about nineteen miles from the river Jordan. From the time it was called "The City of David," according to 2 Sam. 5:6-9 (where the storming of its fortress by David is given), it also became the religious and political center of the *typical* kingdom by the divine, great King Jehovah's appointment. (1 Kings 11:36.) After the division of the tribes, "The City of David" continued for a time to be the capital of the kingdom of Judah, though several times plundered, until at length it was made "desolate" at the

Babylonian captivity.—2 Chron. 12:9; 21:16; 25:23; 36:3, 10, 17-20; 2 Kings 14:13.

After seventy years of desolation, on the return of the Israelites from captivity (536 B. C.) it was rebuilt the second time (Ezra 5:2); but it did not remain long, for only a century later it was conquered by the Romans under Pompey, and plundered by Crassus, B. C. 54.

The third time it was rebuilt by Herod the Great, commencing in B. C. 20; and the city and its grand temple remained until they were taken by the Roman Titus, and totally destroyed, A. D. 70. This ancient city Jerusalem suffered in all thirty-two wars, was stormed and taken seven times, and was twice totally despoiled. Thus it has remained until recently—a "desolate" city—as Jesus, the Great Prophet, predicted: "Behold, your house is left unto you desolate;" and "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—Matt. 23: 38; 24:2.

History tells us that the Emperor Julian, the Apostate, endeavored to rebuild the temple in A. D. 363, with the object of making void and of none effect the prophecy of Christ as above quoted; but his design was frustrated by an earthquake, and by fire bursting forth from the foundation-walls of the "thrown down" temple.

But though the "due time" for the rebuilding of the *fourth* temple (Ezek. 40-48) has not yet arrived, nevertheless "The City of the Great King" has been wonderfully reviving for the past sixteen years; and not only the city, but also the land, "a land [once] flowing with milk and honey."—Exod. 3:8.

We give now the letter from the pen of Pastor Schlicht, which was addressed to the editor of a German monthly journal, published at Gernsbach, Germany:—

"It is wonderful, and comprehensible only to those who truly believe the prophecy of the inspired Scripture; it is remarkable how the city of Jerusalem for the past sixteen years is growing in size and grandeur—a city, remember, in the midst of a rocky and for the most part unfruitful mountainous district, which, since its destruction, had nothing left of its ancient beautiful surroundings. Thus for the past eighteen centuries it had no commerce, no industry, no outward brightness, lustre and splendor. No! it had nothing of that which in general will elevate and advance a city. It has been truly a 'trodden down' city as predicted.—Luke 21:24.

"But, nevertheless, this 'desolate' city is mightily reviving, blooming up, and continually expanding. This is demonstrated by its continual, unceasing, new-arising business buildings, factories and dwellings. Surely this ought to be a measuring-scale of its being *favored* AGAIN from on high.

"The walls of ancient Jerusalem, which once enclosed all the buildings of the city, are no more, of course; and if they still remained, the enclosure would prove too small. For the past sixteen years the city is rapidly and continually expanding. Outside the ancient city wall, the school of Bishop Gobat, and the orphan asylum of Pastor Schneller, in the western district of the city, have stood for the last few years; and in that time dwellings have been arising all around them. Yes, dwelling-houses with surrounding gardens, asylums, church-buildings, business-blocks, factories, etc., are rapidly arising. It is wonderful that Jerusalem is now reviving to such an extent that from West to North there are streets from two and a half to three miles long, being filled with buildings. And notwithstanding this, the applications for dwellings and business-places are continually increasing, and the rents of these gradually rising.

"And not only is the city reviving, but the Holy Land also. For the past eighteen centuries, what the prophet Jeremiah says has been true: 'The ground is chapped, for there was no rain in the earth [land], the plowmen were ashamed, they covered their heads.' (Jer. 14:4.) But this state of the land is rapidly changing, and is becoming as David says: 'Thou waterest the ridges thereof abundantly; . . . . *thou makest it soft with showers;* thou blessest the springing [forth of fruit] thereof,' etc. (Psa. 65:10-13.) And more than this, we may even put the words of the prophet Jeremiah thus:—The ground is *no more* chapped, for there *are* NOW rains in the land, the plowmen *are no more* ashamed, and *do not need* to cover their heads any longer—for the favor of Jehovah is causing the city of Jerusalem to revive!" J. A. WEIMAR.

STRONG DELUSION

[This article was reprinted in issue of March 1, 1898, which please see].

A CRITICISM

The following, from Bro. R. Wakefield, was written to assist a weaker brother caught in the meshes of no-ransom sophistry, and stumbling into one of the worst forms of infidelity. Bro. W. sent a copy of the same to us also, which we publish for the benefit of any who may be caught in the same snare of the adversary.

DEAR BROTHER J.:—I have read carefully and critically, as you requested, Mr. Adams' book, in which, under a pretense of harmonizing the Bible, he labors to undermine and overthrow its entire teachings. Before I mention some of the conclusions at which I have arrived relative to your author's teachings, I may say that I have found in the book so many departures from the truth, that to give an answer to every point would be nothing less than to write an answer to the entire volume. I shall study brevity, however, and try not to impose too much upon your patience. In answering this writer's doctrine, you will observe, too, that the same will apply to several other no-ransom theories which differ from this only in a few minor points.

Let me begin, then, with almost the last pages of the book. On page 322 your author says, "Man is not yet created: but is in the creative process." On page 202, "Man is yet in the grub condition (the *grub*, as contrasted with the *butterfly*)—a mere tadpole, unfinished, crude, in the rough." On page 97, "Adam at his creation was in this unfinished condition. He was *not* created in God's image!"

Now what saith the Scriptures? Gen. 1:26: "And God said, Let us make man in our image, after our likeness:—And God created man in his own image: in the image of God created he him: male and female created he them. And God blessed them." This is repeated twice in Genesis. In 5:1: "In the day that God created man, *in the likeness of God* made he him." And 9:6: "In the image of God made he man." In the New Testament the same fact is re-affirmed. In 1 Cor. 11:7: "For man is the image and glory of God;" and James 3:9: "Men are made after the similitude of God." To argue against such unqualified statements of fact, and to try to make them mean something else, is, in my estimation, a wresting of the Scripture. When you read "And God blessed them," you might as well say God did *not* bless them, as to say, as your author so complacently does, that Adam was not created in God's image.

On page 100 "the creative process" is more particularly stated. "God's creative work only began in Eden: redemption, resurrection, judgment, probation, are simply steps and stages in the same creative process: and man, as yet, is only passing through one stage of his creation" (page 202). The first stage of the creative process is to be followed by the second, or finishing stage; the first is the animal, the second is the spiritual. And in the *finishing* stage the entire race is to be elevated to the glorious spiritual condition of our Lord Jesus, who is "the *restored*, perfected man" (pages 158, 165). They are to come forth from their graves unto the *beginning* of the spiritual stage of creation, and when they shall have passed through their probation, when the thousand years are finished, then they will have reached the same spiritual life as the elect: having attained to the possession of the divine nature they will live in the true sense, "the life that is life indeed" (pages 163, 275, 276). "Thus will be accomplished God's original purpose, to create a race of intelligent beings in his own image, divine, godlike, as himself" (page 101).

A single text of Scripture will show the utter fallacy of this fanciful theory. Jesus is retained in the heavens until the times of "the *restitution* of all things spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) If God set out at the beginning to create such a "divine, godlike race," and if he *finishes* his work, as your author describes, wherein comes the *restitution* or *restoration?* According to his plan, Jesus, at his resurrection, was not in any sense a "*restored*" man—he was "*finished*" according to the original design; and so, too, if God bestows upon "every member of the human race" the divine nature, which they never had, and so had never lost, to call that restitution, or restoration, is simple nonsense. The idea of a "new creation" is likewise excluded, since the consummation of the work is but the *finishing up* of "the creative process."

Thus in these, as in many other places, your author convicts himself of falsehood, according to his own rule. He says (page 41), "Truth out of place becomes falsehood: instead of upbuilding it is misleading." On page 116 it is admitted that "most of the epistles are directed to the elect, who are chosen in Christ before the foundation of the world." And yet in

numerous instances, language thus addressed to the elect he applies to the entire race. Thus on page 101 Paul's declaration: "As we have borne the image of the earthy, so shall we bear the image of the heavenly" (1 Cor. 15:49); and "Ye are God's workmanship" (Eph. 2:10); "Ye are God's husbandry" (*farm*, margin;) and "Ye are God's building" (1 Cor. 3:9), are all made to apply to "God's work in the creation of a race like himself." On page 164 also, the text 1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," is made to apply to "every member of the race." On page 239 he says: "Bear in mind that it is God who is creating the race in his own image and likeness—man's probation is a part of the creative process; and for its accomplishment God's own honor and credit are at stake." And he quotes, "Being confident of this one thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." (Phil. 1:6.) What greater perversion of language could there be than this of applying to *the race* the divine assurances of interest in, of care for, and of faithfulness toward, "them that are sanctified in Christ Jesus," "called saints," "whose hope is laid up in heaven?" And these are but samples of many misstatements of the truth.

Another example of your author's crookedness is found in his treatment of the statements that "God was in Christ reconciling the world unto himself;" and, "As in Adam all die, even so in Christ shall all be made alive:" insisting that nothing less can be meant than the ultimate exaltation of *every member of the human race* to that glory and immortality to which Christ has attained, and to which he has called his saints, "the elect:" and then, on page 307, admitting that there will be some "who shall *not* inherit the kingdom of God," and who "shall *not* obtain the high-calling." And here he makes reference to Phil. 3:18, 19, where the Apostle says, "Many walk (according to the flesh) who are enemies of the cross of Christ, whose *end* is destruction." Of the same class of evil workers the same Apostle says (Rom. 6:21, 23), "the *end* of those things is death." "For the wages of sin is *death*, but the gift of God is eternal life through Jesus Christ our Lord." And it is positively certain that this death is not the death of *the* sin in the sinner, so that he may be transformed into a saint, but it is the death of "*the enemies* of the cross of Christ." In this connection your author, arguing against the popular doctrine of eternal torment, says very truly that the Scriptures never use any such terms as "*eternal* death," or "*endless* punishment." But why does he use those very terms in laboring to establish his own theories? Commenting on Psa. 9:17, he says, "What is there in Scripture, take it how you will, to prove that future punishment *is endless?*"

What is there indeed! Had he been willing to put that test fairly before his readers, I imagine he would have found in it a death-blow to his fanciful interpretations, and his theories of the ultimate salvation of every individual member of the human race. "The wicked shall be *turned* into hell." The word, literally rendered, is "*turned back*," "returned." Turn to Gen. 3:19 and read, "Till thou *return* unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou *return*." And to Psa. 90:3, 13: "Thou turnest man to destruction; and sayest, *Return*, ye children of men." "*Return*, O Lord, how long?" etc. Now if Psa. 9:17 affirms that the wicked shall be "turned back," or "returned," into *sheol*, several things are self-evident: First, to be in *sheol* is to be in a condition of "destruction;" second, in order to be *returned*, those who are in *sheol* must first be brought out: this will be the coming forth of "all that are in the graves," when *hades* or *sheol* "shall give up the dead which are in it." If then, after being thus brought forth, the wicked shall be "turned back" into "destruction," since there will be "no more a sacrifice for sin" (Heb. 10:26), it would certainly seem that their punishment is final, and beyond the hope or possibility of reversal.

A similar line of thought is suggested in connection with your author's treatment of Matt. 25:46. We can readily admit that the passage gives no support to the hideous dogma of endless torment, against which he makes such a vigorous fight; but the question remains, What is the true teaching of our Lord in this place? Is it, as your author says, that the punishment indicates a course of "correction, discipline, improvement," so that the "goats" shall be ultimately turned into "sheep," or is it *something else?* Turn to verse 41 and read, "Depart, ye cursed, into the *aionion* fire, prepared for the devil and his angels." If the "end" of the devil is that he shall be "destroyed" (which your author admits on page 233), why should his "angels," "messengers," "servants," fare any better? If the Lord intended to teach that the fire should ultimately prove a *blessing* to those servants of the wicked one, is it not most singular that he should send them into it under a *curse?* In verse 46, the "*aionion* fire" of verse 41 is defined as signifying "*aionion* punishment." Now, what is the punishment? The word is "*kolasin*," and signifies primarily "to cut off," as "lopping off branches of trees, to prune." These, the goats, "shall go away into *kolasin aionion* [the *cutting off enduring*]; but the righteous into *zoen aionion* [the *life enduring*]. Now if the life of that age, or of the ages, is to be an endless life, by the same rule, and of necessity, the *cutting off* from that life, which is the punishment, must also be endless, perpetual.

And here your author makes a fatal mistake. He applies to these wicked ones, whom the Judge cuts off from life, the idea of pruning for their good, and ultimate blessing. Let the Lord explain and defend himself. Turn to the 15th of John and read: "Every branch in me that beareth not fruit he *taketh away;* and every branch that beareth fruit, he *purgeth it*, that it may bring forth more fruit." Here then is the whole truth. The branches that are "taken away" are "*cut off, removed.*" The word carries with it the sense of "to destroy, to kill;" but the *fruit-bearing* branches are "pruned, purged," that they may be yet more fruitful. Thus, according to his own rule, by putting "truth out of place," your author makes himself a teacher of "falsehood."

But glaring as is this perversion of the truth, your author is still more deeply involved in his treatment of Jesus as the Savior of the world. The "precious blood," of which the Apostles all make so much account, has no place in his plan of salvation. On page 137 we read, "The death of Christ on the cross, without the gate, was the fulfillment of that part of the type of the sin-offering that pertained to the disposal of the dead body without the camp, after it had been slain and its blood poured out to make an atonement." "Thus does it appear that the sacrificial death of Christ was *not* his death on the cross, but previous to that, since his death on the cross was the antitype of the disposal of the *already dead* carcass of the sin-offering;" for Christ, he claims, "was in a condition of death while here in the flesh." On pages 132 and 133 it is set forth that the sacrificial death of Christ was the death that he suffered when "he laid down" his "pre-existent life" in order to be made in the likeness of sinful flesh. And this erroneous doctrine concerning the sacrifice of Christ is based on a manifest perversion of two texts of Scripture. (John 10:17, 18, and 2 Cor. 8:9.) Your author claims that the correct rendering of John 10:17, 18, is "I *laid* down my life; no man *took* it from me, but I *laid* it down of myself:" making the laying down of his life an act *already in the past*, and applying this to his pre-existent life. The verb *taketh* in verse 18 he declares, should be *took*, as in the margin of the revised version: putting it in the past tense.

Now to discover the fallacy of all this, it is only necessary to read the Scriptures. In verse 11: "The good shepherd *giveth* (literally, *lays down*) his life for the sheep:" is *giveth* in the past tense? In verse 17: "I *lay* down my life:" is lay in the past tense? The word is not *laid*, but *lay*, and it is correctly rendered. The word *taketh* also, in verse 18, is correctly rendered. In the Diaglott the text reads, "No man *takes* it from me, but I lay it down of myself." This is an entirely different thing from saying, as your author does, "I have *already laid it down*" (page 180). The Lord was speaking of something he was about to do, not what he had already done. The word *giveth* in verse 11 is "*lays down*" in the Diaglott; it is also "*lays down*" in the Variorum Testament; and Young gives the meaning, "to put, set, place."

In perfect harmony with this is the Lord's saying in Matt. 20:28: "The Son of man came *to give* his life a ransom for many." O, says your author, that was his pre-existent life, that he had already laid down! Was it? You will please notice that the Son of God *did* NOT *die* in order to come here in the likeness of sinful flesh. He said to the Jews, pointing back into the past, "Before Abraham was, *I am*." The Father sanctified the Son, and sent him into the world, and he did *not die on the way*. He was alive before he came, and he was alive when he came: there was no death, nor cause of death in him! He was not a dead carcass, as your author says, page 137, but he was the living representative of the living Father who had sent him. (John 5:26; 14:9.) And even if he had laid down his pre-existent life, it would have been worthless in the way of making atonement. Was there any blood-shedding in connection with the laying down of that pre-existent life (supposing that he did lay it down)? Certainly not; it was a bloodless offering; and "it is *the blood* that makes atonement" (Lev. 17:11); and "without shedding of blood there is no remission." (Heb. 9:22.) Redemption is "through the blood." (Eph. 1:7; Col. 1:14; 1 Pet. 1:18, 19.) It is "the blood that cleanseth from sin." (1 John 1:7, Heb. 9:14, Rev. 1:5.) It is "the blood of the cross" that makes

peace. (Col. 1:20.) "By the blood we have access to the Father." (Heb. 10:19; Eph. 2:3.) "The Church of God he hath purchased *with the blood* of his own Son."—Act. 20:28.

So it was by his death on the cross, in the shedding of his precious blood, that Christ made atonement for the sins of the world, and through it men obtain forgiveness and salvation.

In 2 Cor. 8:9 your author thinks he finds proof of *the sacrifice* of Christ's pre-existent life. But the unanswerable disproof of such a notion is found in the careful reading of the Diaglott rendering of the 8th and 9th chapters. The idea of *sacrifice* is not even hinted at, much less is there any allusion to Christ's pre-existent *life*. The Apostle was making an appeal to the Corinthian brethren for liberality in their contributions to the fund which the churches were making up for "the supplying of the wants of the saints" (9:12); and to strengthen his appeal he reminds them of the favor which the Lord Jesus manifested toward them, in that, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Evidently he hoped by this reference to the gracious act of our Lord to excite them to generosity in helping on the benevolent work in which he was engaged. Thus once more, by putting "truth out of place," your author convicts himself of "falsehood."

Your author's rejection of the ransom by the blood of the cross is certainly of vital consequence. On page 139 he says, "The real sacrifice and death of Christ was when he gave up the glory which he had with the Father before the world was, and entered the condition of fallen man." And, page 141: "This was *the* sacrifice and *the* death of the atonement;"—"His death on the cross was *not* his sacrificial death:" it had no more significance than the death of a martyr; and it was only "the antitype of the burning of the *already dead* carcass of the sin-offering." Now notice: perhaps for the sake of maintaining an appearance of consistency, your author is obliged to admit that it was *the blood* of the sin-offering that *made atonement*, but in the great antitype of the sin-offering, the *"precious blood"* is utterly and contemptuously ignored. He says, "The ordinary view belittles the whole affair, making the sacrifice and death of Christ simply one among thousands of such events. *The* great sacrifice, and the *one* death that could bring about atonement, was the laying down of his pre-existent life."—Pages 132, 133, 140.

Was it indeed? We have already seen that even if he had laid down that life, the shedding of blood in connection therewith was an impossibility; and equally impossible was it to have made atonement *without* the shedding of blood.

Thus your author ranks himself with the "enemies of the cross of Christ," and with the despisers of "the blood." No words can be plainer than those which declare that Christ gave his *"life a ransom:"*—*"The life* is in the blood." "He *poured out* his soul unto death." *"The blood of Christ,* who offered himself without spot to God." He gave *"himself a sacrifice* and an offering *to God."* "He bare our sins in *his own body on the tree."* "Ye are bought with a price:" purchased with the blood of God's own Son. He was *"the man* Christ Jesus" who gave himself a ransom for all; he was not a man in his pre-existent condition, and only a man could be *a ransom* or corresponding price for man.

Say, beloved, both you and I have known too much of the value of the "precious blood" to permit ourselves to be seduced away from following our Lord and Redeemer in his own appointed way of life. Have we not together rejoiced in the privilege of entering "into the holiest by the blood of Jesus Christ?" Have we not known that "the blood of Jesus Christ," God's own Son, "cleanseth us from all sin?" How often have we feasted together in heavenly places, and on heavenly things in Christ Jesus, and rejoiced in the knowledge that the "cup of blessing" was to us "the communion of the blood of Christ?" And when at last we shall "Fall at his feet, and the story repeat," will not the burden of our song of praise and thanksgiving be, "Thou hast washed us from our sins in thine own blood?" This is the testimony that I would blazon on the very heavens in characters of living light, so that all the world might see and read, and if they will, believe and live!

Let me now briefly notice your author's doctrine that "All things are of God." That includes (page 53) "absolutely *all* things, the bad, as well as the good; all the crime, and sin, and wickedness. All things include *evil things,* and we shall find that these are of God, as well as those things that we call good" (page 55). The case of Joseph, which is first given to illustrate how *evil things* are of God, will sustain this doctrine as applied to every other case, or else it will prove your author's teaching a blasphemous falsehood. Joseph's brethren were jealous of him: their *jealousy* quickly turned to *hatred,* and hatred developed into *murder.* Envy, hatred, murder, are evil works of the flesh: they are of the devil, for "he that committeth sin is *of the devil."* (1 John 3:8.) They are "enmity against God."—Rom. 8:7.

Your author says, "Evil things are of God, as well as those things that we call good." And he further says that "There is no evil but moral evil" (page 225). Now the question affecting Joseph's brethren is, Did God work in them those *evil passions,* and lead them on through envy, jealousy and hatred, to the commission of murder? for in heart and purpose they were murderers. If he did, then he violated his own laws and the moral principles that he enjoins upon his creatures, and lifted his hand against himself. "Thou shalt do no murder," is his law; and *hatred* is the moral quality that is equivalent to *murder.* Did God incite Joseph's brethren to hatred and murder? Listen! "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man! But every man is tempted when he is drawn away of *his own lusts,* and enticed." (James 1:13, 14.) Here then is an unqualified and authoritative statement of the truth that "evil" is *not of God.* The evil passions of men, "their own lusts," lead them on to the commission of evil deeds, and they are not of God, but of the devil.

If God incited evil passions in men, and led them on to the commission of evil deeds, he would simply convict himself of lying and hypocrisy, for he constantly forbids and denounces such evil things; and to pronounce men guilty, and punish them under such conditions, would be to declare himself an unprincipled despot. Your author says, page 208, "It is absolutely certain that man is *not* a free agent (actor);" and on the preceding page—"Man goes the way that *God* desireth: his steps have been prepared beforehand, and are all ordered of the Lord." Where, then, does man's responsibility come in? But, if as he shrank from the results of his own teaching, he takes pains to explain, as in Joseph's case, and that of Abiathar, which is quoted to show how evil things are of God: "The awful deeds of wicked men are of God in such a sense that he makes them conducive to the carrying out of his own plans, and brings good out of them in the end" (page 57). Yet over and over again he declares that absolutely *all things,* evil things, crimes and wickedness of every kind, as well as what we call good things, "are of God," literally "out of God," and man (all men, every man) goes the way that God desires, and has marked out beforehand for him.

In Eph. 2:2, the prince of the power of the air is said to be the spirit "that now works in the children of disobedience." To say, as your author does, that God controls and overrules for good, and for the accomplishment of his own purposes and plans, the evil doings of evil men, is an infinitely different thing from saying, as he also does, with constant repetition and emphasis, that "absolutely all things, crime and sin and wickedness, as well as good things—absolutely *all* things are of God." The former is truth; the latter is a blasphemous falsehood.

As to the declaration of Jehovah, "I make peace and create evil;" and "Shall there be evil in a city and the Lord hath not done it?"—take such Scriptures as Jer. 21:10-14; 25:29; 26:2-6; Ezek. 14:12-23; Amos 4:4-11; 9:8-10, and study carefully their connections and you will find that the *evil* the Lord creates and does is the calamities and judgment that he visits upon the ungodly nations—"the sword, famine, pestilence and noisome beasts"—on account of their abominable iniquities; and that it is always in opposition to, and in condemnation of, the *evil of sin,* which is an abomination in his sight.

R. WAKEFIELD.

PROGRESSIVE JAPANESE

The U. S. Minister Plenipotentiary to Japan reports to the Government at Washington a remarkable religious movement in Japan. The natives, who had adopted the Presbyterian faith, concluding not to await the revision of the Confession proposed by the Presbyterians of the United States, have revised their creed to suit their own ideas. They also made an addition to the so-called Apostles' Creed by inserting the following as a preamble:—

"The Lord Christ, whom we worship as God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with him by faith are pardoned and accounted righteous; and faith in him, working by love, purifies the heart. The Holy Ghost, who, with the Father and Son, is worshiped and glorified, reveals Jesus Christ to the soul, and without his grace, man, being dead in sin, cannot enter the kingdom of God. By him

the prophets and apostles and holy men of old were inspired; and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible Judge in things pertaining unto faith and living. From these holy Scriptures the ancient Church of Christ drew its confession, and we, holding the faith once delivered to the saints, join in that confession, with praise and thanksgiving."

The American and European Presbyterian missionaries, seeing that the Japanese were determined, assented to the proceedings—no doubt fearing a general deflection toward some other denomination in case of opposition to these views.

Minister Swift's report says that it is a frequent and common claim made by native Christian converts that the spirit and meaning of Christianity, in its broader and more universal scope, has never been properly comprehended among Western nations, and that the faith needed to be transported to Japan for final development and perfection. Consequently he apprehends that this change will be followed by other and more radical changes. We congratulate the Japanese on their progressiveness.

"ROGUE CATCH ROGUE"

This old adage is now being illustrated in Italy. For centuries Roman Catholicism has devoured the substance of the Italians for masses for the dead and for the living, until they are poor as well as ignorant and superstitious. Latterly pride and independence are reviving, and the civil government, anxious to be known as one of the great powers of Europe, has spent money lavishly upon the army and navy. As a result, between the demands of the Pope and of the king for taxes, and between their threats for the present and for the future life, the people are in bad condition—nationally and individually the Italians are on the verge of bankruptcy.

The king shrewdly sees that to enable the people to pay the taxes he demands, they must be relieved of some of the Pope's taxes for masses, etc. Accordingly, as a financial measure, he has recently cut off some of the Papal revenues, and thus inflicted fresh "torment" upon "the seat of the beast."

The following is the cable dispatch:

"ROME, March 19.—The laws for the suppression of religious guilds and fraternities, which have existed for centuries, and for the abolition of chaplains in hospitals, asylums and prisons, began to go into effect in February last. The result is extraordinary. Until two Sundays ago there were 5300 masses celebrated in Rome every Sunday. The number is now reduced to 800. One hundred and fifty-two churches are to be closed also, and their altars demolished.

"The pictures and statues, except such as the State thinks proper to reserve for public galleries, are to be sold by public auction. In the rest of Italy they will be destroyed, and not even remote villages will be exempt from this stern decree. Steps are also to be taken to prevent officers and soldiers from attending mass on Sundays, military duties being imposed on them during church hours. All sacred names are being erased from the school books and sacred emblems removed from the school-rooms.

"These laws have created the utmost bitterness among the clergy. The Pope is resolved to spare no efforts to assist emigration to America and Africa. An enormous number of ecclesiastics have been receiving salaries from religious institutions now suppressed."

EXTRACTS FROM INTERESTING LETTERS

Ohio.

DEAR BRO. RUSSELL:—I sent you a Money Order for $10.00 a few days ago, and request a renewal of my subscription to the TOWER for another year, and ten copies MILLENNIAL DAWN, paper cover, for distribution. The remainder of the money I place in your hands, to be used in the service of the Lord for the advancement of his kingdom and glory.

About a year ago I asked the Lord in all sincerity and prayer to assist me in quitting the use of tobacco, and promised him in all good faith to use the money, formerly spent for it, to the advancement of his interest, as I now see it through the light I have received from the two volumes of MILLENNIAL DAWN and the TOWER. I had used tobacco for thirty years, and often tried to quit, but could not succeed in resisting the strong desire for its use; but since I quit this time, with the help of the Lord, I have lost all desire for it, and only twice (shortly after quitting) have I had the least desire for it.

Since comparing carefully your views with the Bible, I am thoroughly satisfied it is the only true interpretation of God's plan I have been able to find. I have been a member of the Presbyterian church for thirty-five years, but recently, thank God, the scales of sectarianism have dropped from my eyes, and I can now see the glorious plan of God, in that he sent his Son Jesus Christ to be a ransom for all: the church, the little flock, first; then the world. "Glory to God in the highest, and on earth peace, good will toward men."

May God prosper his work in your hands, and may the blessing of the Lord Jesus be with you and all those laboring for the glorious Kingdom which he has come to establish, is the prayer of your humble friend in the Lord, A. W. LEE.

Missouri.

DEAR BRETHREN:—Enclosed find Money Order for which send me Vol. I., THE PLAN OF THE AGES. Through the kindness of Bro. T. Carr I got Vol. II., THE TIME IS AT HAND, and have read it nearly through. The truth is so clearly pointed out, and everything is so plain, that, although I have not seen the first volume, I have read it.

After preaching in the M. E. church for three years, during all of which time I have been earnestly seeking the truth, I am now, by the help of God, able to "come out of her."

Notwithstanding you advised your readers not to read the second volume before reading the first, I ventured on, and I feel that I am amply paid. May God ever bless you in your labor for the truth. Yours in Christ, S. P. JOHNSON.

SPECIAL NOTICES

We are anticipating a large attendance at the Memorial Services this year. Pressure of the work has hindered us from replying to all the dear friends who have written us of their coming, but they may all rely upon a warm welcome. We made the invitation as hearty as possible in the March TOWER.

Come with your hearts burning with love for our Lord and for all who have his spirit, and with sympathy for all who have not yet attained much of his likeness. Come intent upon doing good to some one else, as well as praying and seeking a blessing upon your own soul and upon all those who will be privileged to be present.

The Convention assembles Sunday, April 19th, at 10 A. M. The Memorial Supper will be celebrated on the evening of Tuesday, April 21st, 8 P. M. See March issue of the TOWER.

On arrival come direct to the WATCH TOWER office, No. 58 Arch street, Allegheny.

THE JEWISH HOPE

"Thou art the land of all my dreams—
Thy wanderer's heart is thine,
And oft he lingers by thy streams,
O holy Palestine!

"A stranger in a stranger's land,
O'er hill and vale I roam;
But hope forever points her hand
Towards my father's home.

"I know that Israel's weary race
Is scorned on every shore.
They scarcely find a dwelling place
Where they were lords before.

"Yet 'mid the darkness and the gloom,
A light begins to break;
O Israel, from the dreary tomb
Thy buried hopes awake,—

"And lips that raise the fervent prayer,
'How long, O Lord, how long?'
Shall change the wailings of despair
To the triumphant song.

"And I may live to see the hour—
The hour that must be near—
When in his royalty and power
Our Shiloh shall be here.

"Till then my prayers will rise for thee,
Till then my heart be thine,
O land beyond the stormy sea,
O holy Palestine."

VIEW FROM THE TOWER

Those of our readers who were not privileged to attend the Convention and Memorial Supper, recently held in Allegheny, will be anxious to learn something of it.

It was a most blessed occasion in every sense of the word; and it was the general sentiment among those who had attended on previous occasions, that for spirituality this meeting not only surpassed any of the previous ones of the same order, but also any other religious convention they had ever attended. Truly it is good to be here, was the testimony of all.

The attendance from surrounding towns and States was about 140. They came various distances—Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Virginia, West Virginia, Maryland, District of Columbia, Ontario, Manitoba, Nebraska, Minnesota, Wisconsin, Michigan, Illinois, Indiana, Kansas, Missouri, and Kentucky being represented. A goodly proportion of our regular Allegheny congregation was also in constant attendance.

The requests made in the March TOWER, that only those trusting in the merit of the precious blood of Christ should come, and that all coming should do so with a desire and prayer to do some good as well as to get some profit, seems to have been heeded. The spirit of meekness, gentleness, brotherly kindness and zeal for God's Word—all elements of the spirit of love—which pervaded the meetings and displayed itself privately as well as publicly, was very marked. Some, in the closing testimony meeting, said they had not supposed such perfect heart-union and sympathy possible on earth, especially in such a promiscuous gathering from far and near of people used to thinking for themselves, and without a bond of any sort except that of the spirit of the truth—the spirit of Christ—love.

The program announced in the March TOWER was carried out. The morning and evening sessions of the first day (Sunday, April 19th) were testimony meetings, and were truly feasts of fat things, spiritually. One after another, many related, briefly, how the Lord had graciously led them out of darkness into his marvelous light, into the sunshine of his truth, into love, into the fellowship of his sufferings and joys, and into the glorious and sustaining hope of ultimately attaining his likeness and joint-heirship with him in his kingdom. Early in the first session it was decided by general consent that the trials, difficulties and discouragements, in which each one had a large experience, should be forgotten and passed by to give room for the more blessed consideration of our present joys and future hopes through the Anointed One, thus putting in practice the Apostle's injunction to forget those things which are behind and to reach forward for those things which are before, and thus to press along the course for the great prize of our high-calling, looking unto Jesus, the author and soon to be the finisher of our faith. Many of the testimonies will never be forgotten. They came from all classes and ages, and from those gathered out of nearly every sect of the nominal church, and from some reclaimed from infidelity. Those who once called themselves Baptists, Methodists, Adventists, Episcopalians, Presbyterians, Roman Catholics and Infidels, here united their hearts and voices in praising God for leading them out of darkness and bondage into the marvelous light of present truth. Christians in the vigor of life joining with the aged and the new beginners formed a scene long to be remembered. One brother, with tears, told how he had once been a unbelieving blasphemer, how he had examined the creeds of the various sects, and had concluded that Christianity was a tissue of nonsense, but how the truth had finally reached him, how he at first treated it lightly, but how he was finally convinced and converted, and how he had given himself fully and unreservedly to God and his service, and was now trying to let the true light shine, by living a consistent Christian life and by scattering the reading matter through which, under the blessing of God, his gross darkness had been dispelled and the light of truth let into his heart.

The discourse of Sunday afternoon was designed to show that while the whole armor of God, fastened with *present truth*, is necessary to those who would be overcomers of the world in this evil day, and will be supplied to all the consecrated ones seeking it, yet *more* than this is necessary. It is necessary that the *spirit* of the truth shall be received as well as the letter of the truth. The spirit of the truth was shown to signify the true, proper influence of the truth, the influence which God designed it should exert upon all who rightly receive it. The spirit of the truth is a spirit in full accord with the truth; a spirit or disposition which, so far from wishing to warp or twist the truth to suit former prejudices, gladly surrenders all else and seeks to know and to do in fullest harmony with God's will and plan. The spirit of the truth leads those possessed of it to count it all joy to sacrifice conveniences, time, money and influence in the service of the truth. And it was shown that none could have the full spirit of the truth without becoming a living sacrifice to its service, and thus following in the footsteps of Jesus. Then some Scriptures were noticed which teach that all who do not become partakers of the spirit of the truth will surely lose the form of the truth and go into the outer darkness in which the world is enveloped—upon whom will come, in the great time of trouble now approaching, the chagrin, disappointment and vexation figuratively described as weeping and gnashing of teeth.

The Master's words, recorded in John 15:2-6, were found to be in full accord with this. He there addresses *only the consecrated ones*, who have by faith and consecration been admitted into membership in the one true Church—as branches of the Vine, which is Christ. And his warning is explicit as to the only terms and conditions upon which this membership may be retained. "Every branch in me that *beareth not fruit* he [the Father, the great Husbandman] taketh away; and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit." "If a man abide not in me, he is cast forth as a branch, and is withered."

We noted carefully that while God in Christ had opened up the way and *made it possible* for us to become members of his body, his church, yet the joining of that church is our part under that arrangement, and can be accomplished only by a *full consecration* or baptism into his death. (Rom. 6:3.) And we noted likewise that as no man could join us to Christ but ourselves only, so no man could "pluck us out" or separate us from Christ but ourselves only; and hence the admonition of the Lord, "Abide in me." The resemblance between this thought and that illustrated in the parable of the Wedding Garment was noted. The latter parable specially marks the present time, the end of the Gospel age, and shows how some will cease to abide in Christ by putting off the wedding garment—Christ's imputed righteousness. This we saw clearly fulfilling on every hand by some who, having been admitted into the light of present truth under and because of the robe of Christ's righteousness, are now discarding that robe by claiming that Christ's death was not a *corresponding price* (a ransom) or covering for our sins—thus attempting to stand before God without any imputed righteousness—standing, therefore, in all that they have left, which the Apostle pointedly describes as *the filthy rags of their own righteousness.*

Such, we saw from the parable, were to be forced out of the light of present truth as unworthy to have part in the feast to which they had been admitted only because clothed in the garment of Christ's righteousness. And having ceased to abide in Christ, the Vine, they can no longer bear the real fruit.

We noted, too, the words of the Apostle regarding this evil day, as to how God would send strong delusions for the very purpose of separating, cutting off, such branches as do not bear fruit—such as receive the truth, but not the spirit of it, the love of it. Then, remembering the justice and love of the great Husbandman, we sought to ascertain what principle he recognized when he would thus send strong delusions to cut off and cast forth some whom he declares *no man* can separate from him and his love, or pluck out of his care, or sever from membership in Christ. We found the answer in the Master's words: "Every branch in me *that beareth not fruit* he taketh away."

Seeing, then, the importance of this fruit-bearing quality in God's estimation, we sought the meaning of the words "fruit," and "much fruit." We found that the fruits of the spirit are Meekness, Gentleness, Patience, Brotherly Kindness, Love; and that these develop gradually, and not instantaneously—that as with the grapes, first came a fruit-bud of promise, next the flower, next the tiny green grape, next the developed but unripened fruit, and lastly the ripe, luscious fruit, so with these fruits of the spirit: they are all the same fruit, love, only in various stages of development, just as the flower and the green grape are developments toward the fully ripe grape.

The husbandman, as he looks at a new branch, does not expect to find immediately a ripe cluster of grapes; nor does the great Husbandman expect perfect love in a new branch or member of the body of Christ. But as the fruit-bud is looked for very early, and the branch which has none is counted merely "a sucker," and is cut off from being a member of the vine, so, says the Great Teacher, will be God's dealing with those who have joined the body of Christ: if they put

forth no effort to bear the fruits of the spirit, they can have no place among the branches.

We noted, too, a difference between the present probationary membership and the full membership in the church of Christ as it will be when glorified, neither a member too many nor one too few. They shall be pillars in the temple of God to go no more out forever. We saw that the church in its present condition of *trial* or probation contains many who will not be accounted worthy of a place in the glorified church of the kingdom—the real bride. We saw that all who come unto the Father through the merit of the Son (during the acceptable time) are *accepted* and counted in as probationary members of the one church; that their names are recorded as such in heaven; that crowns are apportioned to all these; and that if they do not attain full, everlasting membership and glory with Christ, the fault will be entirely their own. And in this connection each seemed to hear the Master's words: I will *not blot out* the names of the *overcomers* who abide in me and bring forth fruit; and also his warning: Take heed, let no man take thy crown.

These considerations seemed to stir up all to greater attention to fruit-bearing, and especially to hastening forward the full ripe fruit of *Love*, which every branch must bear to be worthy of a place in the glorified church. We marked the tendency of even fruit-bearing branches to reach out and take hold of other things than those provided for their support by the husbandman, and noted the same tendency among the consecrated to seek supports outside the Word of God and to lay hold upon the things of this world. Yet we felt encouraged by the Master's assurance that *if we are really fruit-bearers* the great Husbandman will prune us, cut us loose from all things contrary to his truth and to our best interests, and will thus make us more faithful. We rejoiced, then, in the loving care of God which *keeps* all who abide in the Vine, and which will not cut off from membership in Christ any who bear fruit.

Finally, we examined what must be the use of the ripe fruit; and we saw that as the ripe grapes are always sacrificed, thus to yield pleasure and profit to others, so love, fully ripe love, always leads those who possess it to *sacrifice themselves*—first, to the will and pleasure of the Lord, the Husbandman, and secondly, to the pleasure and profit of those to whom he sends them to minister. This showed us that all possessing the real spirit of the truth, love, must be active sacrificers of self in the service of the truth; and when we remembered how this was the very spirit of our Master, we gladly owned that to have the spirit of the truth is to have the spirit of Christ—love.

Monday the 20th and Wednesday the 22nd were all-day sessions with intermissions for necessary physical food. They were devoted to the answering of questions, because it was believed that in that way a larger field of investigation could be covered than in any other. The questions were plentiful, and generally of a sort that indicated deep thought, and careful study of the plan of the ages.

Tuesday's meetings: In the forenoon a discussion on "Baptism—the real and the symbolic" was followed by an opportunity for questions on the subject from those contemplating obedience to the watery symbol. The afternoon session was fully occupied by the immersion of such as desired thus to symbolize their death with Christ, their begetting to the new nature and their hope of full birth to the divine likeness as sharers with Christ in *his resurrection*. (Phil. 3:10, 11.) It was deeply impressive to see first fifteen sisters and then thirty-six brethren buried in the water in the likeness of death and raised from it in the likeness of a resurrection to newness of life.

Most of those immersed were Christians of long experience and well advanced in years, the youngest being a brother in his twentieth year. These, recognizing the force of the symbol, of their own choice, without any constraint, desired to follow the Master in the symbol as well as in the reality. The solemn scene of this token of the entire consecration of fifty-one of the Lord's dear children to his blessed service was one never to be forgotten.

Following this service, the immersed ones gathered in the front of the chapel, and, in the name of the one Lord and the one church, his body, consisting of all the faithful consecrated ones, from Pentecost to the present, they were accorded the right hand of fellowship. May the sweet memories of that occasion long abide with each of them and with us all.

On Tuesday evening, the anniversary of our Lord's last Passover Supper, we celebrated the memorial of his great sacrifice as our Paschal Lamb—the Lamb of God which taketh away the sin of the world. There were about three hundred present. The significance of the emblems representing the flesh and blood of our Redeemer was shown, and how his sacrifice of the human nature and its rights was for us, that we, who had lost these in Adam, might receive them back again as the gift of God through Christ, our Lord. It was explained that our eating (partaking) of the merit and rights thus provided was by faith—an acceptance and appropriation of his ransom-sacrifice, and of the blessings thus secured, by each.

Then we looked further and saw that the emblems, as explained by the Apostle (1 Cor. 10:16), represent not only the death of our Lord Jesus as our ransom, but also our participation with him in death—not as ransomers, but merely as joint-sacrificers with him, that we might be accounted worthy also to be his joint-heirs in the glory of his kingdom. We seemed to hear him explain that to drink of his cup meant on our part a pledge to die with him; and then his inquiry, Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? And our hearts replied in the words of James and John, We are able. We pledged ourselves to faithfulness to him, to his Word and to all the fellow-members of his body, and then rejoiced to hear his assurance, Ye shall indeed drink of my cup and be baptized with my baptism. We sang in conclusion that precious old hymn—

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing
From the sinner's dying Friend."

Then we quietly adjourned to our abodes, reflecting the while upon the scenes and incidents of eighteen centuries ago—Gethsemane, Pilate's judgment-seat, and Calvary.

The succeeding days were devoted chiefly to the colporteur work and to private counselling with those who desired to enter it. The interest in the colporteur work seems to be growing. Several persons, by previous arrangement, started out to give their lives thenceforth as missionaries in this, which more and more seems to commend itself as the best method of preaching the gospel at the present time. Beside these, some nine others declared their desire to engage all their talents in this fruitful quarter of the harvest field, and left the convention determined, by the grace of God, to lay aside present weights and hindrances, and to shape their affairs so that they may soon be able to give their entire time to the work of spreading the good tidings, and thus serving the Lord by helping his body, the consecrated Church. Thus it is that the bride is to make herself ready.—Rev. 19:7.

The colporteurs' meetings included several lessons and illustrations of the best methods of presenting MILLENNIAL DAWN to the attention of the people so as to interest them without exciting their prejudices. The more experienced and more successful of the colporteurs in this way did great service to the less experienced and less successful, and thus to the cause in general.

We have heard from a number of those who were present from a distance, since their return to their homes, that the blessed influence of the meetings, as a sweet perfume, abides with them as a foretaste of the General Assembly of the church of the first-born ones, whose names are written in heaven.

JOS. RABINOWITZ AND HIS MISSION TO ISRAEL

THE REPORT OF THE LONDON COUNCIL FOR AIDING HIS WORK, FOR THE YEAR 1890

During the last few months the persecutions and sufferings of the Jews in Russia have called forth the deep sympathy of the English nation. No philanthropist can read the descriptions of their manifold and severe trials without profound pity. To the student of God's Word they suggest solemn thoughts. They remind him both of the "severity of God," and of the wonderful purpose of mercy, which will finally be made manifest. The condition of Israel is, indeed, very sad; yet amidst all the political, social, moral and physical evils which oppress them, we can see the upholding and sheltering faithfulness of the God of Abraham; we can trace indications of the blessed influence of the law of God, which they still reverence and study; and we have reason to hope that in the furnace of affliction some are led to inquire into the meaning of God's dealings with his people during the long period of their exile. We are thankful that at a time like the present the testimony of our dear Brother Joseph Rabinowitz continues to go forth with great clearness and

power. And while the injustice and cruelty which they suffer must greatly deepen and embitter the opposition of the Jews to Christianity, the present distress seems to incline many to listen eagerly to the voice of one of their brethren, who, filled with a deep love to his nation, directs them to Jesus, as to the promised Messiah, and unfolds to them the testimony of Scripture.

Since the publication of our last statement, the new Hall has been finished, in which the meetings of the Congregation of the New Covenant are to be held.

The following document, in the Hebrew language, was placed in the foundation stone, and will be read with deep interest by all who love Israel and pray for the conversion of God's people:

"1. Every house is builded by some man; but he that built all things is God."—Heb. 3:4.

"2. The stone which the builders rejected has become the head-stone of the corner."—Psa. 118:22.

"3. Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. 4:6.

"4. The foundation of this house to the name of the Lord Jesus Christ, who forever reigneth over the house of Jacob, was laid by a Hebrew, Joseph, son of David Rabinowitz, on the coronation day of the exalted Emperor of Russia (may he prolong his days and be prosperous), on the 15th day of May, by the help and money support contributed by the brethren in the Lord that dwell at London, Edinburgh and Glasgow, in the land of Great Britain, in order to preserve (literally, *increase*) the name and remembrance of that dear man and servant of the Lord Jesus Christ, the Rev. A. N. Somerville, D. D., who, in his great love towards the Jews, came in the month of February, 1888, and visited Rabinowitz in the city of Kischineff to hear from his mouth the word which he proclaimeth to the Jews.

"Tuesday, the 15th day of the 5th month, May, 1890 years since the birth of the Messiah, in the city of Bethlehem, Judah."

In a letter dated November 6th, Mr. Rabinowitz gives the following retrospect of the last six years:

"The beginning of my labors among Israel was not owing to the influence of any church or person, but solely through the grace, compassion and love of God, which convinced me that the synagogue and the wisdom of the Jews were utterly unable to bring help to our nation, and that the only salvation was in Jesus Christ, who is the Redeemer of each individual soul and the Messiah of Israel. This direct and personal origin of my labors has given to them a peculiar character, different from the ordinary missionary methods, and providentially the method thus assigned to me is more in accordance with the political and legal condition of Russia.

"My one desire from the beginning was to bring my brethren into contact with the words of Christ, which are spirit and life, that by the power of the Holy Spirit they may believe in Jesus, the Son of the living God.

"In order to lead my brethren, who were languishing in the exhausted atmosphere of the synagogue, to the reviving fountain of the divine Word, as we possess it in the Scriptures, it was necessary to possess a meeting-place, separated from the synagogue and distinct from the existing churches.

"It seems a small thing in itself, but it is of great importance to the work of evangelization, that by God's mercy the Russian Government has allowed us to meet as a congregation of Israelites of the New Covenant and to build a hall for our services. For six years we have met, and in the same place the services have been held, and I can now trace the effects on the synagogue and on the churches.

"The synagogue excommunicated me in 1884, and the Jewish papers predicted that I would have no hearers except my brother. Instead of this my Hall has been a center, where every Saturday public services are attended by a large number of Jewish men, women, and youths, to listen to the Gospel of Jesus Christ and to worship the Father in the name of our Lord.

"The synagogue notices that the Hebrew language, which is still regarded by the Jewish nation as sacred, is at present more in the service and to the glory of the Gospel, than of the Talmud and Judaism. My hearers openly express their conviction that they never heard before the true meaning of Scripture. We can see indications of misgivings on the part of the synagogue that Israel is about to free itself from the fetters of Talmudism and to follow the example of us children of the New Covenant. One leading member of the Jewish synagogue congratulated me cordially, when he saw our beautiful new Hall, and wished me success in my work, adding: 'I am convinced that our leaders are in error and unable to help us.' Another earnest Jew, when he entered our Hall, exclaimed, 'This does feel like a holy place.' (Ex. 3:5.) This impression is not confined to Kischineff and Bessarabia, but it is throughout the whole of Russia, as is evident from letters received by me from earnest Israelites in all parts of our Empire."

Mr. Rabinowitz explains the difficulties he has had to encounter in maintaining his position of perfect independence from all "churches," and laboring quietly in the simple testimony of Christ to his brethren.

Another feature, noticed by Mr. Rabinowitz, is the remarkable change in the attitude of the Jews toward himself and the other believing Israelites. Instead of the bitter opposition and undisguised contempt of former days, they meet now with respect and kindness. The behavior of the Jews who attend the services is strikingly calm and reverent. The New Testament is read in many houses, and the Lord's prayer offered in Hebrew, and many verses of the New Testament are known by heart. "Some years ago," says Mr. Rabinowitz, "I was pelted with stones and mud by hundreds of Jews, and now, from the highest to the lowest, respect and kindness are shown to me, and there is great willingness to speak on the truths of the Scripture."

During the months when the new Hall was being built, much interest was excited, and it became the occasion of many discussions on the teaching of Rabinowitz. The fact of a permanent meeting-place being built greatly impressed the Jews, as a sign of his fixed purpose to devote himself to the work of the Gospel among Israel. We can sympathize with our dear brother when he writes: "I cannot describe to you in words the hope that gladdens my heart now I possess this beautiful and quietly situated Hall, and our own printing press. I intend to have, besides the meetings on the Sabbath day, two public meetings during the week for Bible teaching, also to have some classes for young men and conversational meetings with strangers passing through our town."

A very important branch of Mr. Rabinowitz's work is the publication of his interesting and instructive addresses, which are peculiarly adapted to the Jewish mind. Of these pamphlets there have appeared *sixteen* numbers in Hebrew and Jargon. Twenty-seven thousand two hundred copies have been printed, and the stock is nearly exhausted.

The friends of Israel will unite with us in thanksgiving, that the Lord has raised up our brother and upheld him in his important work, which is full of difficulties and daily trials. The Word of God is his strength, and by constant meditation and prayer his own heart is sustained and refreshed, so that he is able to preach Jesus with joyful opening of his lips. We long to hear of far greater blessing, and to see the power of the Word in bringing Israel to repentance and faith. ADOLPH SAPHIR.

EXTRACTS FROM INTERESTING LETTERS

DEAR BRO. RUSSELL:—I wish to say a word about the Anniversary Meeting, which has just closed—held for the commemoration of our Lord's death, and for Bible study. It is the third one I have been privileged to attend. It was a sweet and precious spiritual feast, as well as a good, profitable investment of time—as also were the two former meetings. "How sweet to my soul is communion with saints."

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know,
When on his throne we meet?"

This meeting was the nearest approach in its character to the New Testament idea of the assembling of the saints, for worship and study ("Search the Scriptures"), that I have ever seen or heard of. How I wish every consecrated child of God on earth could have been present, and seen and heard all that was done and said. It certainly was the most satisfactory religious gathering I ever participated in. We now enter upon a new Christian year. May it be to us all the grandest year of our lives in our dear Redeemer's service. God be with you and all the members of the Church of the First-born, till we meet again. Yours in the forefront of the battle, contending earnestly for the faith, JAS. A. WEST.
Pennsylvania.

DEAR BROTHER RUSSELL:—No doubt many of the brethren have written to you to tell how they observed the Passover Supper, and of the sweet communion they had with the Master upon that occasion; and I feel that I cannot allow this opportunity to pass without also bearing a word of testimony to the same. Three of us, Brother Enbody, Sister Remmel and

myself, met together in an "upper room" in our quiet little home, and, after specially reviewing the events of the five days immediately preceding "that same night in which he was betrayed," we partook of his flesh and his blood, renewed our consecration to him, communed in prayer, and, after comforting one another with his words, departed in peace. It was a glorious hour, and we were greatly strengthened in spirit by his presence. Glory and honor be to his name. As I look out upon the world and see the tottering of the nominal house, the shaking of church, state and society, the gathering of the vast armies among the so-called Christian nations, all giving evidence of the nearness of that "battle of the great day of God Almighty," I humbly lift my heart to him in praise, knowing that "our deliverance draweth nigh." The sifting still continues, and the question of the hour is, "Who shall be able to stand?" May God continue his blessing with you and your labors, and eventually crown you in his kingdom. Your brother in Christ, E. C. REMMEL.

Texas.

DEAR BROTHER AND SISTER RUSSELL:—My heart is overflowing with joy since the Memorial Supper. I prayed the Lord to be specially present with me, as I must be separated from all of the dear ones, and my prayer was more than answered. I sang hymn 276 and prayed the fulfillment of hymn 277 upon myself. What a sweet privilege, too, to be reckoned with the saints so soon to be glorified with the Head. I am in good hope that I shall be with you at your next annual gathering. Yours in Christian love,

MRS. A. J. SAUTER.

ITEMS OF INTEREST

NOW READY—MILLENNIAL DAWN, VOL. III
"Thy Kingdom Come"—380 Pages

Orders will be filled in rotation as received. Prices to TOWER subscribers:

In cloth binding (Retail price $1) . . . . 50c.
In paper binding . . . . . 25c.

Dr. Agnew, of Philadelphia, expresses the opinion that the climatic changes which are now going on in this country will, in time, cause the flora of the tropics to flourish up north.

The *Times* of Morocco says that so habitual is drunkenness among foreigners there that the natives think that it is a part of the religion of Christians and Jews. When a wearer of the blue ribbon explains its meaning to them, they exclaim: "What! you a Christian and don't drink, and you are not a Jew? You must be a Mohammedan!"

Something like a preachers' trust has been organized by the Iowa Presbytery, that body having decided to discourage theological students from preaching, as it interferes with ordained ministers seeking places. The Word, it would seem, is not, in the estimation of the Iowa Presbytery, something to be scattered broadcast free of charge, but is to be considered partly in the light of a premium to secure places. This is something of a departure.

Count von Moltke, Germany's greatest general in modern times, whose death has lately been announced, in a recent speech before the Reichstag left no one in ignorance as to his views of the next European war. The powers of Europe, he declared, "are armed as they never have been armed before. No one of them can be so completely shattered in one or two campaigns as to confess itself beaten and to conclude peace on hard terms, or as not to recover in a year or two and renew the conflict. It may be a seven-years' war; it may be a thirty-years' war. Woe to him who sets fire to Europe." The old warrior dispelled the idea that the next war would be short, sharp and decisive. In his opinion such a war would be both fierce and protracted.

The locomotives for the Jaffa and Jerusalem railroad recently reached Palestine. They bear the names of "Jerusalem," "Ramleh" and "Jaffa." A Philadelphia company has the honor of supplying the motive power. The most interesting fact about the appearance of the iron horse in the Holy Land is that the Jewish rabbis have already figured out a fulfillment of prophecy. In the book of Nahum is found that which is now interpreted as a revelation of the locomotive. Consul Gillman, of Jerusalem, tells this in a recent report to the state department. He sends the passage. The words are significant. They are found in Nahum 2:3, 4, and are as follows: "The chariots shall be with flaming torches in the day of his preparation. They shall seem like torches; they shall run like the lightning." Mr. Gillman also reports that there is quite a boom in Jerusalem real estate on account of the building of this railroad. More visitors arrived in the holy city last year than in any previous year, and Americans outnumbered any other nationality. "The Jews from all lands," says Consul Gillman, "continue to come to Palestine to reside in increasing numbers. Many of them are aged persons, who immigrate with the sole object of dying in Jerusalem, in accordance with their religious belief, so that they may be buried on the Mount of Olives."

A SEASONABLE WORD ON CHRISTIAN SCIENCE

[This article was reprinted in issue of May 1, 1903, which please see.]

A VOICE FROM THE JEWS

The American Hebrew Free Thinkers' Association has just published an altogether notable utterance. It was brought out in reply to an article by a Jewish Rabbi, arguing that Jesus was either a myth or an impostor. This association appointed three of its number to examine this attack on Jesus and to report their views of it.

Their remarkable report states substantially that Christianity cannot be a fraud or delusion, because it has stood all tests, and has gone ever forward with giant strides until it is now the most liberal and progressive religion the world has ever seen—a religion adapted to every country and every people on the globe; that this progress is an occasion of wonder to the Jews themselves; that this world would have been in a sorry condition had not the religion of Jesus come into it; that Christianity broke down the Jewish narrowness and bigotry which sought only the welfare of the Jews and despised all others; that the Jews today enjoy the greatest benefits in those countries where the people live nearest up to the teachings of Jesus Christ; that his teachings, whether he be a myth or a reality, do without doubt improve all who follow them; that the Christian religion today shows no sign of weakness, but is all the time gaining strength while all other religions are declining before it; that Judaism itself alone remains immovable—a fossilized monument to God's truth, with a glorious record in the past but with little hope for the future; that the elaborate ceremonies of the old dispensation and the predictions of the Jewish prophets must have meant something; that the ancient Jews looked for a fulfillment of these at some future time; that the Jews of the present day do not look for the fulfillment of anything; that for eighteen hundred years not a Jewish prophet has arisen to oppose the claims of Christ; that as a consequence Christ must be believed by the Jews to have fulfilled the law; that the Targum, one of the best Jewish authorities, applies a part of Isaiah 52nd and all of the 53rd chapter to the Messiah; that the Pesekta, the Tanchuma, the Siphre, and other eminent books, are fulfilled in Jesus Christ; that though it is a common thing for Jews to say that Jesus Christ never existed, and is only a myth, a fable, yet there is good proof that he did live, and that he came at the very time when the Jewish nation was looking for the promised Messiah; that if Christ were God then his death and resurrection amounted to nothing, since God could leave his earthly body and assume it at pleasure; that with the light of two thousand years shining on Jesus they want something better (in opposition to Christ) than mere assertion; that as honest, free-thinking men they are in doubt; and finally, that if any one is able to prove that the Messiah is yet to come they would like very much to hear from him.

This paper, thus representing the Hebrew Free Thinkers, is signed by their committee, viz.: Meyer Rodefelt, Israel Pasner, Marx Levy. —*Selected.*

NEW TRACTS

Nos. 9 and 10 of the OLD THEOLOGY TRACT Series are now ready. No. 9 is a translation of TRACT No. 1 into the SWEDISH. No. 10 is "The Faith Once Delivered to the Saints."

To regular THEOLOGY TRACT subscribers we sent only *one* of No. 9 as a sample, not knowing how many each could use, and a *double* quantity of No. 10 to make up the difference. Should any be able to use more of No. 9 we will furnish the number for which they subscribed without extra charge. Tracts furnished to others at one cent each.

THE JUNE TOWER

MILLENNIAL DAWN, VOL. III

Although our first intention was to publish the third volume of DAWN in cloth binding only, we finally concluded that this would hinder many from possessing it who would greatly desire and enjoy it. We therefore published a paper-bound edition at 25 cents per volume. Although many readers had already ordered it, others wrote that they could not pay for it at present, and still others, aged, maimed, and otherwise dependent, who are regularly on the TOWER poor list, we knew would lack means to purchase it as well as the TOWER. Love for the truth and love for the poor of the flock led to the plan adopted, and we sent out the paper-bound edition as the June issue of the TOWER, to all paid-up subscribers and to all of the Lord's poor who, as directed, sent us a postal card at the beginning of the year requesting its continuance and *stating their inability* to pay for it. So far as possible we avoided sending extra copies to those who had already ordered and received the book; but we know of quite a few mistakes by which extra copies did go out. We trust that the friends receiving such may know of some good ways of using them to interest others in the truth.

The sending out of so many books is of course quite an expense, but the message is for all the Lord's people alike, and we could not feel satisfied to do less. No *extra charge* has been made; but so many as can afford it of those who have not paid for their copy may, if they choose, accept their own copy free as a number of the TOWER, and at the same time have a share in the work of feeding such as are spiritually hungry by paying whatever they choose toward the expense of sending the book to others.

If any who *have paid* for the TOWER for 1891, or any who *have asked* for it for this year, stating their inability to pay for it, have failed to receive the third volume, they will know that the omission was accidental, and they can have it rectified by advising us at once.

VIEW FROM THE TOWER

"THE POWERS OF THE HEAVENS SHALL BE SHAKEN"

"Yet once more I shake not the earth only, but also heaven."—Heb. 12:26. Compare Matt. 24:29.

Those who, when reading the above and similar expressions of Scripture, suppose them to refer to the heaven of God's throne and to literal earthquakes, fail to comprehend their true signification and are unprepared to see that they are now in process of fulfillment. When, however, it is recognized that, in Bible symbolism, the earth represents the law-abiding classes of society, that mountains represent kingdoms, that seas represent the restless and anarchistic classes, and that heavens represent the religious powers and influences of the world, then it can be seen that the shaking of "the heavens" is already begun.

A great and very general storm is even now in progress. The thunders roll and the lightnings flash in every quarter of the ecclesiastical heavens—among the Presbyterians, Reformed Presbyterians, Baptists, Methodists, Episcopalians, Roman Catholics—yes, the entire heavens are being shaken; and many stars [bright ones] are falling from heaven. The *true* gospel sunlight is already darkened; and the light of the moon (the reflected sunlight of the gospel, shining in the typical sacrifices of the Jewish law) has become obscured. The effect already is to cause the hearts of the great and rich and mighty (ecclesiastically and socially) to fail for fear and for looking forward to those things coming upon the earth—society. (Luke 21:26.) They see that the creed-smashing already begun will, if it continue, release from the bonds of superstition and ignorance many who know no other restraints. And they see that the result of such a liberation of such a class means a shaking of the earth (society) as it has never before been shaken.

Nor are these fears of the great ones of earth unfounded; for the Scriptures reveal the fact that the shaking, unsettling and incidental trouble will be such as was not since there was a nation (Dan. 12:1; Matt. 24:21), the only settlement of which will be accomplished by the establishment of the kingdom of God, for which his saints have long prayed, "Thy kingdom come! Thy will be done on earth as it is done in heaven!"

But not in a day, nor in a year, will the great crisis be reached, though events are progressing to that end at tremendous speed, and the storm is daily gathering momentum. True, if things were to continue as at present, three years of such commotions would shake the present heavens to fragments; but this is merely a time for the letting loose of opinions by men who think it a favorable time to strike the chord of public sympathy to the advancement of themselves to public notice. Men who lacked the courage of their convictions, and who did not speak out their sentiments before, are now vying with each other as to which can most loudly proclaim that he does not and never did hold the doctrines of the sect with which he has stood associated. They thus declare, to thinking people, that they joined those sects and subscribed to those confessions and vowed to teach what they believed to be false doctrines simply for the purpose of grasping, wielding and diverting to their own aggrandizement the denominational influences. However much or little truth such men may utter, they surely have forfeited the respect and confidence of truth-living people. Does it not seem that any man who solemnly *avows* faith in the allegiance to certain doctrines which he does not believe, is unworthy of belief in matters of subsequent utterance, even though he may again vow that he speaks the truth? And does not the man who has outgrown the creed he once held, and who, for the sake of financial and social advantage or other reasons of policy, continues a representative of doctrines which he no longer believes, equally forfeit the respect of the truly noble and truly honest? And now that public sentiment and sympathy is ebbing away from the dead creed-carcasses, when such ministers speak out boldly against those creeds to which they subscribed, and yet stay under the banners and influences of those creeds and dare their more conscientious colleagues to brave public sentiment by expelling them, are such policymen, we ask, likely to get *the truth?* No matter how much "orthodox" error they get rid of, there is little hope that such will get the truth. "Light [truth] is sown for the righteous," and "the meek will God teach his way." And he is able to "hide it from the wise and prudent and to reveal it unto babes." (Psa. 97:11; 25:9; Matt. 11:25.) Would men who thus stultify themselves be the Master's choice for servants, to bear the pure and precious bread of life to the awakening and hungry people who have been so long fed upon the husks of human tradition? Will not the Master rather show favor to the humble, pure in heart, honest ones who, as they get the true light, walk up to it; who leave the confession found to be false, and the denomination found to be in error, regardless of the loss of earthly name, position and emoluments? True, some may in the present commotion come to see matters in a new light, and may step out and speak out; but such should, and if honest will, declare their change of view is recent and that they acted as soon as convinced.

The present shaking has not only afforded an opportunity for some to manifest their unfaithfulness to the dogmas hitherto confessed, but it has also indirectly done some good in awakening thought and bursting some of the fetters of superstition which will never be refastened. But while making an opening for the spread and influence of the truth, it has as well opened the way for the spread of general infidelity under the guise of advanced thought and higher criticism, which will spread much faster than the truth—the faith once delivered to the saints but early swamped, and so sadly mixed since with the errors of the dark ages from which but few have yet gotten entirely free.

So far from all denominations being suddenly wrecked, the finger of divine prophecy points out that a grand union of all Protestant denominations is to be the next great evil, which will be generally esteemed as a blessing and hailed as a mark of divine favor and of great spiritual growth. Our anticipation, therefore, is that the conservative men of all Protestant denominations will be forced by circumstances into a church confederacy or church trust. But the same finger of prophecy indicates that such a confederacy and its Roman Catholic colleague will last but a short time, and that they will be wholly and forever dissolved when anarchy shall shake and dissolve the earth—society.

Those in Zion who are awake and watching, and who are heartily serving the truth, and they alone, can sing in the words of the prophet (Psa. 46):—"We will not fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the water thereof roar and be troubled, though the mountains shake with the swelling thereof. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge."

The extent of the shaking now in progress may be inferred from the following *resume* of religious news gleaned from one page of a single issue of the *New York Herald*.

(a) An account of the confirmation, as an Episcopalian, of Dr. Bridgman, recently a Baptist minister, who, having lately declared his unbelief in the doctrine of eternal torment, was given to understand that he was no longer a good Baptist. The gentleman has not yet experienced fully the freedom wherewith Christ makes free, and believes that he has found a bondage with a longer chain in the Episcopal church. Dr. Bridgman is quoted as follows:

"Baptist churches are independent communities. It is claimed on behalf of their polity that it allows private judgment beyond what is tolerated in other communions. Of course, there is a general understanding that the churches must be in harmony with the orthodox Christian faith and be in accord as to the subject and method of baptism. If any one of these should be untrue to Baptist traditions and practice a council could be called by the local association of which it is a member, to decide whether it should be retained in the fellowship of the church.

"So a minister is subject to the same method of discipline. But there may be such an assumption of authority by certain theological teachers and religious editors and such a violent assertion of it that the whole denomination may be subdued to their will. Word has come forth from Rochester that unless a man believe the doctrine of endless torment he is no longer to be recognized as a Baptist minister, and except the *Christian Inquirer*, of this city, and the *National Baptist*, of Philadelphia, every other denominational paper is ready to enforce such a mediæval doctrine."

Here the Doctor paused to read another letter addressed to him by one of the foremost Baptist divines in the land. The letter ran:—

"Theoretically and ideally I have always held that our denomination is the freest in the world. Sadly has it fallen short of its ideal. We have had Pharisees and Popes. We have felt the tyranny of creeds—that very tyranny against which the existence of the Baptist Church is an historic protest."

(b) Dr. Abbott preached from 1 Cor. 1:10—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions [sects] among you; but that ye be perfectly joined together in the same mind and in the same judgment." He said in opening, "This seems a pretty good text to preach on at this time to all the various Protestant denominations." The gentleman proceeded, however, to show his disagreement with, and misunderstanding of, his text, giving it as his opinion that, "It is better to think and *not think the same thing* than to stop thinking and let somebody else do the thinking for you." He, however, wound up his discourse with the sensible observation that Christ and his apostles did not attempt to produce union by stopping thought, but by assisting it to a correct plane or basis of reasoning. "Christ did not say, 'Come unto me, all ye that believe in the thirty-nine articles, or the thirty-four articles, or the five articles.' That which Christ made the centre of unity was personal loyalty to him."

Yes, we reply, the one article of Christ's doctrine is, faith in God and in Christ as the Son of God, whose willing sacrifice for the sins of the world is available by all who repent of sin and come unto God for forgiveness through the merit of that sin-offering. Upon this one article, comprehensive but simple, there is room enough for all true Christians to stand as individuals and to grow in grace, knowledge and love to full faith-stature in Christ.

(c) Rev. Dr. W. Rainsford, of St. George's Episcopal church, preached from the text, 'For through him we both have access by one spirit unto the Father."—Eph. 2:18.

In the course of his observations (says the reporter) Dr. R. touched quite extensively on the question of creeds, declaring that they might do *as crutches for the lame of humanity to hobble with*, but should not be used as clubs to break each other's heads. "It is deplorable that some good Christian men are so misled and so carried away with prejudice that they want to insist upon the acceptance of their own crude conception of a creed." *He claimed that it is folly to claim that any of the many humanly formed creeds are of divine authority; for they are merely human deductions.*

(d) Rev. B. F. De Costa, in his sermon, said: "Do not come to the holy communion with doubts and misgivings. Do not come to discuss or argue the truths of the Bible—have faith. Our reason *cannot comprehend* the various marvelous ways in which God *makes himself known* to us. Therefore let us not doubt, discuss or argue, but let us have faith."

(e) The spiritualists of Brooklyn discussed the subject of "Heresy—What shall We do with Heretics?" A tribute was paid to Heber Newton, Doctor Briggs, and other clergymen recently made prominent by difficulties with the denominations with which they are connected.

(f) A hundred or more members of a Methodist Episcopal congregation, of Elizabeth, N. J., have recently bolted and organized as a congregation of the Methodist Protestant denomination.

(g) The Rev. Dr. Talmage, in a discourse on Psa. 19:8—"'The statutes of the Lord are right'—scored young 'scientists,' who, when they have learned the difference between a beetle and spider, think they know more than the Bible." He showed how other books of olden time have lost their interest and value and become obsolete; declared that many large libraries are simply cemeteries for dead books; and then contrasted these with the Bible, the oldest of all, and showed its freshness, and that nearly all the great books of the world are only the Bible diluted. He concluded: "There are only two doctrines in the Bible—man a sinner and Christ a saviour."

(h) Dr. Heber Newton (Episcopal) preached about church creeds. "He threw down the gage of battle to those clamoring to have him turned out of the Episcopal church. He practically threw overboard the 'thirty nine articles' and declared that they contained no statements of faith that were binding upon him."

(i) The Rev. G. H. Smyth (Collegiate Reformed church) resigned his pastorate, but ingeniously, if not ingenously, made it to take effect from next September, and is taking advantage of the interim to batter down the sect under whose name he still sails. His apology for this course, which violates his ordination vow, is, that under that arrangement (common to all sects), if lived up to, he would be obliged to "crawl out as if he were a criminal," without explaining matters to his congregation.

(j) The North Reformed church, of Schralenburg, N. J., has been suffering from internal dissensions for a month past, brought on, it is said, by the jealousy of the pastor.

(k) "Dr. Parkhurst cast a bomb into the Presbyterian camp yesterday, and some of his criticisms of those who condemned Dr. Briggs are anything but complimentary. He said:

"'The church has always fought new ideas, and the man who has a new understanding of things is always a hated man. No matter what his character may be, no matter what his integrity, no matter how profound, no matter how willing he may be to lay down his life for the truth, as he apprehends it, he is a feared and hated man, and they always try to kill him. Of course as civilization has advanced, modes of burning and burying alive have been modified and have assumed more æsthetic form.'"

And the *New York Herald*, quoted above, is only one of the hundreds of journals reporting the utterances of hundreds of pulpits in hundred of cities. We will quote a few extracts from other journals of recent date:

"In the Evangelical Alliance last evening Bishop Huntington, of New York, spoke on 'The Gospel of the People,' and queried: 'May not the non-acceptance by the masses of the gospel we preach be because it is *not in fact* the gospel?'"

[If the meaning of the word *gospel*—good news—is borne in mind it can readily be seen that what is generally preached and believed by all the sects of Christendom, viz., that the vast majority of mankind are *en route* for eternal torment, is not gospel, not *good news* in any sense? Can it be that the common sense of the masses has *instinctively* helped them out of the errors of the dark ages, while theologians and Bible students, bound by sectarian creeds and perversions, are now behind the world so far as an appreciation of the gospel is concerned?]

The Rev. J. C. McFeeters, of Philadelphia, preached from Isaiah 26:21. He said, among other things:

"The signs of distress are everywhere, in all nations and in all the callings of life. The nations are disturbed, and even the people of God and God's church are in the path of the storm. The countries of the world are preparing for disturb-

ances of the future that seem to beat hard, and even our own peaceful land must take part by demanding sea coast defenses and a navy. The country is disturbed in its commercial relations by the troubles and distress of labor. While all this is taking place the church, and I speak in a collective sense, has also been found to be directly in the path of the storm.

"The long-established laws of Episcopacy have been rent; the old usages and forms of the Presbyterian church with its Calvinism have been assailed; our own little church [the Reformed Presbyterian] has not escaped and is as badly hurt as any. The trouble among us, which we all know so well, is deplorable and is the cause for this day of prayer. It is said with a display of confidence that all these things will disappear before the Word of God and the work of God's people as the mist before the rays of the sun. This is a most lamentable folly. What has the church accomplished and where does she stand in the contest? Here in this great country of ours the church is sinking in its work."

[Truly this is a comprehensive statement of the case. Yet how strange it seems that with such a realization of their need of *the truth*, ministers of all denominations are the least ready to receive it. Their difficulty evidently is the same that our Lord pointed out among the Doctors of Divinity—Doctors of the Law—at the first advent, when he declared that it was their love of the good opinion of each other and of men in general that blinded them to the truth—"How can ye believe who receive honor one of another and seek not [solely] that honor which cometh from God?" If the truth were popular, or if the divine plan of the ages were but championed by some of the great ones of the theological world and backed by influence and wealth, it would be generally and speedily received.]

Referring to the session of the Reformed Presbyterian Synod, recently held in Pittsburgh, one of our daily journals, the *Times*, editorially says:

"If some one were to reproduce faithfully in a novel the scenes and language of the Reformed Presbyterian Synod sitting in Pittsburgh he would be execrated as a slanderer. There are thousands of innocent souls who would refuse to believe that representatives of a faith of love and charity would so misrepresent both.

"The passions displayed there originated in a question of creed. It was not necessary for Heber Newton to refer to the synods and councils of the early church to show that the spirit in which most creeds were made was anything but Christian. There were living illustrations for him. Is it a wonder, then, that the authority of creeds is questioned? In business one would not leave his interests to men whose judgment was so warped by anger. In politics a platform made under such circumstances would not command the respect of the party. A *creed is an intensely human thing.* The trouble which the churches have now is due to the fact that *the world is finding that out.*"

The same writer comments upon Dr. Briggs' heresy thus:

"AN ALARMING VICTORY"

"A majority of the New York Presbytery voted for the report which found Dr. Briggs guilty of heresy, but the majority must feel alarm at its victory. That 31 of the 75 members stood by him was as much a revelation as were some of the remarks made in that Presbytery when the revision of the Westminster Confession was under discussion. It is true that this Presbytery is more advanced in opinion than many others in the Presbyterian church, but if this vote is at all near the division which will occur in others when the case is finally met, it may well be deemed a case which the church approaches with trepidation.

"Unsettled conditions forbid the repose of nations. Repose of the church is impossible so long as the questions raised by Dr. Briggs remain open. They go to the very roots of dogmas which are essential to the existence of orthodoxy. The founders of New England Unitarianism did not go so far in some particulars as he does. Unitarianism would hardly ask for a better hold in orthodoxy than he furnishes, for it knows that his views lead straight to the broadest of free thought. If, for instance, the Scriptures are inspired only in concept, every man must be at liberty to determine what the concept is, and it will not take long to reduce the inspiration of the Hebrew prophets to the inspiration of some of the classical philosophers. It is impossible to see how orthodoxy is to be reconciled to this.

"But if not reconciled, what? It will be a dangerous undertaking to put down such a minority as stood up for Dr. Briggs yesterday. This is not an age of divisions, and the prediction that a split in Presbyterianism is inevitable, made by a New York paper, may be doubted. There are equally wide differences in the Episcopal church, and it never was more prosperous than now. It escapes the effect of the differences by ignoring them.

"That, judged by the standards of orthodoxy, Dr. Briggs is heretical, it would be preposterous to deny. The triumph of his teaching would be the death of orthodoxy according to the standards. One should never lose sight of the fact, though, that orthodoxy in life and orthodoxy in the books are two different things. There is not a Protestant church in the United States that would dare to enforce the orthodoxy of its standards. By laymen and preachers alike it is constantly ignored, now in one particular and now in another, but not in an offensive way, and it is overlooked. To call every one to account for an expression of opinion against the leading tenets of the fathers would cause such an explosion as was never seen in the theological world. Orthodoxy in life is a pulsating thing, inspiring hope and cheering to good deeds; orthodoxy in the books is the grinning skeleton of a thing which ceased to live long ago. The offense of Briggs is in preferring the living thing to the dead.

"It has been remarked that this trouble in the Presbyterian church has been brought on entirely by the ministers, and that is what makes it serious. The men who were expected to keep peace in Zion are they who have drawn the sword. After the sword is drawn it is hard to make peace. It must puzzle all Presbyterians to know how the living orthodoxy of Briggs and all who agree with him, in the pulpits and training schools for ministers, is to be reconciled to the dead and buried orthodoxy of the books."

[Yes; this secular journal sees the true state of the case. The cause of the present unrest in all the sects of Christendom lies in the fact that the masses of the people, as they become informed, are losing faith in the creeds that have so long fettered their thoughts and bound them to the opinions of men who lived in a darker age, and who, however good, were sadly in error. The trouble is that the present and increasing enlightenment is fast tending to infidelity. As sectarians awake and throw away their musty creeds, which for so long they have almost worshiped, they are likely to discard the Bible at the same time, believing that if the various creeds of Christendom are all wrong, the Bible, upon which they *all claim* to be based, must be radically wrong, and hence not at all a divine revelation. They do not consider, as they should, that the fact of the radical disagreements between the creeds proves that some, if not all of them, have *misinterpreted* the Bible's teachings. How thankful we should be who see the real gospel. How we are lifted out of the perplexity now upon the nominal churches, out of the miry clay of human tradition and given a firm foundation upon the Word of God. Ours is a foundation that is reasonable in itself, as well as supported by every testimony of the Bible—neither of which can be claimed for any of the creeds of Christendom.

Blessed are our eyes for they see, and our ears for they hear; for verily many prophets and righteous persons have desired [before the *due* time] to see the things which we see and to hear the things which we are hearing from the Lord's Word.—Matt. 13:16, 17.

Since the Scriptures have foretold this present shaking, and have indicated that many will fall into doubt and infidelity, let us remember that God is at the helm: we need not fear. We see that in the very midst of the great commotion God is surely and steadily working out his deep designs for the final and complete overthrow of false doctrine, superstition, hypocrisy, injustice and every iniquitous device and instruction of men which sought to hide truth and to establish and maintain oppression. He shakes and sifts because he would separate the many who have assumed the name of Christ but who are not truly his people. It is because only one in a thousand of nominal Christians is really consecrated wholly to the Lord that "a thousand shall *fall* at thy side." (Psa. 91:7.) The genuine saints will not fall, even though some of them may for a time *stumble;* for the Lord will uphold such with the right hand of his righteousness (with the power of his truth).—Isa. 41:10; Psa. 91:11, 12.]

Dr. Newton, after declaring that all the Churches are in a panic, says..

"Christendom is torn and dismembered before our eyes. It is paralyzed with doubt. It is distracted with the contentions over dogma. Through every branch of Christendom the strife of creeds is seen. The mind of man is seeking a creed form for his faith under which he can rest with intellectual honesty and with spiritual satisfaction. He cannot find such a shelter under the reformation confessions of faith, with their long-drawn metaphysics, their intolerable opinionativeness, their infallibility in points where knowledge is

blasphemy. He who reads the signs of the times sees clearly two alternatives before our American Protestantism: the throwing overboard of its creeds or their simplification."

We quote another item on

"TRUTH AND HERESY."

"It was the above theme which the Rev. Phelps, of Albany, N. Y., selected for his evening sermon, and his text was John 16:13: 'When the spirit of truth is come, he will guide you into all truth.' He said substantially: 'That a mighty uprising of religious thought is taking place throughout the world must be evident to even a careless observer. Scientific research has made great inroads upon certain forms of belief, the veil of centuries is being uplifted, the darkness is being dispelled and the light of truth is illuminating the hitherto impregnable strongholds of tradition and dogma. It is true that criticism, heartless and cynical, has been pursuing shadows and phantoms; but its value is now becoming manifest in the awakening of dormant energies, and in the liberating of chained minds.'"

[Yes, truly, the present commotion, not only upon religious but upon social questions, is the result of the uplifting of the veil of centuries. God is letting in the light, and those who love darkness and error rather than light are put to confusion. The lifting of the veil began with the invention of printing in the fifteenth century. So long as knowledge was confined to the wealthy and the clergy, no considerable trouble could result; for these had common interests to subserve, and the masses, bound by ignorance and superstition, were the tools of the educated. But the sudden enlightenment of the masses through public schools, a free press and other sources has considerably reversed the situation.

This condition of things the Lord predicted long ago by the mouth of Daniel the prophet, saying: "In the time of the end . . . . many shall run to and fro and knowledge (in general) shall be increased, and the wise (toward God—the humble disciples of the Lord) shall understand (God's plan); but none of the wicked shall understand (it). . . . . And at *that time* shall Michael [Christ] stand up [to render judgment], and there shall be a time of trouble such as was not since there was a nation—no, nor ever shall be (afterward)."—Dan. 12:1-4.

The trouble and shaking of the church, to shake out of profession of faith all who are not really saints, built upon the rock (Matt. 7:24-27), is because the election of the Church is almost complete; and the shaking will be the means of God for the liberating of some now chained by superstition. The trouble upon the earth [society] will not reach its intensity until the shaking of the heavens [ecclesiasticism, or the church nominal] has broken the fetters of superstition and plunged the masses into skepticism and open infidelity. Then the *many* kingdoms of God, so called, and the many churches of God, will pass away to make room for the *one* true kingdom of God, which will be the one true church glorified (composed of all the truly consecrated "overcomers" in Christ from Pentecost down). It will take the place of power, and the Millennial blessing of the world will begin—first with those then in the world, and afterward extending to all that are in their graves, who shall be awakened and come forth to a full knowledge and to a full opportunity of reaching perfection and everlasting life, which opportunity was secured for all in the ransom-price once for all.]

PRESBYTERIAN CREED REVISION

The General Assembly of the Presbyterian Church voted last year that some amendments to its creed should be made, and appointed a conservative committee to make suggestions as to just what the changes should be, enjoining, however, that no modification of the Confession should be considered which would not be within Calvinistic limits. That committee has reported and its suggestions have been accepted by the General Assembly; but they will not be passed upon finally until next year, so as to give all the Presbyteries an opportunity to pass upon them.

Quite apropos in this connection is the opinion of this revised Confession recently expressed by one of the leading Presbyterian ministers, Dr. C. A. Parkhurst, whose discourse is thus reported in the daily press.

"'The attempt to make of Presbyterianism an aggressive, widening, moving power in the world, and yet break it on the wheel with the name of John Calvin or any other name, is like getting into your carriage with a crack of your whip and a great show of travel before you have loosened your horse from the hitching post. To tie it to the 16th century is an attempt to drive the Presbyterian buggy with a hitched horse, and any one who supposes that that kind of a church in this age of the world is going to draw into its membership a great many people besides children before they begin to think and old men and women after they have gotten through thinking is badly mistaken. There would have been no Princeton Theological Seminary in existence today if the Apostles had looked at it as Princeton does. The spirit of such an institution is to make theology as the shoemaker makes the pegs; as the baker turns out the crackers, all the crackers from the same dough and with precisely the same stamp upon them.

"'The question that is on the lips of thousands of young men that are on the threshold of the ministry, and that are looking in the direction of the Presbyterian Church, is: 'Can I enter the Presbyterian ministry and still retain my intellectual self-respect? Must I pluck out my eyes and replace my brains with sawdust, as candidacy for Presbyterian orders? Can I be an independent thinker and at the same time a loyal Presbyterian?' It was in view of such interrogatives, Dr. Parkhurst continued, that he would go on to express it as his frank conviction that the General Assembly stultified itself one year ago, when it bound its revision committee to confine its modification of the Confession within Calvinistic limits. 'Our objection,' he said 'is to the idea of tying a great church in a live century to a man that has been 300 years under ground. It touches the spot in a keen, wide awake man when he keeps his disappointment and his contempt to himself. Perhaps we can never improve on Calvin, but it hurts my feelings to feel that the church that my heart and life are bound up in is anchored to a cemetery.'"

This Reverend Doctor of Divinity evidently sees the question clearly, but we consider that he has thus far set his young friends—the students—a very poor example of the courage and loyalty to conviction which, as he intimates, is the only true manly or Christian course. Would it not be much easier for him than for them to act conscientiously? Has he not under the care of Presbyterianism earned a reputation which would give him an influence and call and salary outside as well as inside that denomination? Does not his example speak to them as loudly as his words and say that as he for years has been able to stay inside the system whose Calvinistic faith he does not believe, so can they? May we not rest assured that so long as Presbyterianism is popular and its ministers well paid, so long there will be a good supply of young students willing to stultify themselves, by taking vows which they cannot and will not live up to; so long will they teach what they do not believe though they will not for shame's sake teach any more of it than they can avoid?

And have not Doctor Parkhurst and others "highly esteemed among men" (Luke 16:15) shown these young students (who look up to them as models of Christian nobility and honor) how to secure and retain the emoluments of their respective sects without "plucking out their eyes" or "substituting sawdust for their brains?" And moreover some of the reverend gentlemen are showing them how they may now go a step farther and cheaply gain reputations as independent thinkers, and still hold on to their honors and salaries as ministers in those sects. Dr. Parkhurst and all others who thus talk about love for and "loyalty to Presbyterianism," and who at the same time ridicule and stab her, force thinking people to the conclusion that it is the great name, the influence and the wealth of Presbyterianism and not *itself* that they love—for in the creed alone consists the *ism*.

The Doctor supposes a student asking, "Can I enter the Presbyterian ministry and still retain my intellectual *self-respect?*" He does not tell us how it is with himself and others, old in Presbyterianism, but he leaves us to the inference that he has realized the loss of his own self-respect when he remains in a system with which he professes radical disagreement. The gentleman should awake to a realization of the fact that it is such double dealing as his own that is fast making the name Christian a synonym for anything else than candor.

And the same *principle* holds good in other matters. He that is unfaithful in that which is small will be unfaithful in greater matters, is the Master's decision (Luke 16:10), which we must expect will hold good in every case. Those who can treat lightly their vows to men, and twist and turn a human creed to suit their own convenience, and whose consciences are elastic in such matters, thereby contract habits which do them untold injury. When they come to God's word the same spirit of conscienceless twisting and avoiding issues will hinder their getting at the simplest elements of divine truth.

Honesty is the need of the hour, both in the pulpit and in the pew, among Presbyterians and among all professing Christ. If honesty were practiced, present pews and pulpits would lose half their occupants and the other half would speedily overthrow the error and the superstition fostered by the creeds and traditions of men, and very shortly there would be a oneness of faith among the real children of God, and a realization of that glorious liberty which the spirit of the truth alone can give, and which but few understand or appreciate now.

But instead of this noble, honest course, which would deserve and share the respect of all honest people (though it would wonderfully sift and humiliate the nominal church before the world), the method pursued in all denominations is the very reverse of this. Ministers and laymen stultify themselves by remaining in, and thus upholding before men, denominations whose creeds, if ever believed, they have outgrown. So *common* is this form of deception and hypocrisy that few realize it under its proper name; and the clergyman who now publicly confesses his dishonesty in this respect is lionized as a most courageous person, whereas really this is glorying in his shame.

Dr. Parkhurst declares that his heart and life are bound up in "a cemetery"—the Presbyterian Church. What is there about that cemetery that he so dearly loves? Not the *dead* Calvinism, he freely confesses. What, then, but the *living* honors and emoluments of Presbyterianism?

Not such was the love of Christ and the Apostles. They neither knew of nor loved either Calvinism, Presbyterianism or any other ism. They rebuked just such sectarianism and declared it an evidence of *carnality*. (1 Cor. 3:1-4.) The church which they loved, and served to the extent of laying down their lives, was the *one* church, the members of the one body of Christ, whose names are written, not on earthly scrolls, but in heaven.—Col. 1:24, 28; 1 Jno. 3:14, 16; Heb. 12:23; Luke 10:20; Phil. 4:3; Rev. 13:8.

The Doctor is correct when he infers that there would have been no such institution as Princeton if the Apostolic teachings had prevailed. And, we may add, there would have been no Presbyterianism, no Roman Catholicism, no Methodism and no other ism, but one Church, with one Lord, one faith and one baptism.

CHANGES IN THE CONFESSION

The changes in the Presbyterian Confession, we believe, are improvements, though they will be found still very far from satisfying to thinking people. Dr. Parkhurst and others admit that they are still a "cemetery" faith, and it is concerning the proposed *amended* confession that he charges that thinking students will see that to accept it they cannot retain their self respect, or think independently while loyal to Presbyterianism. Dr. Parkhurst, the students and all others endowed with reason should at once consistently step out from all confessions of men and believe and teach all that they find taught in God's word. Then they would be members of the Apostolic church and in fellowship with all the saints.

We note below some of the more important of the proposed changes contrasted with the original or present statement.

CHAPTER III.

OF GOD'S ETERNAL DECREE.

(Original.)

Sec. III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to lasting death.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace.

VI. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

CHAPTER III. (Amended).

Sections III. and IV. were stricken out; and Section V. was amended so that it as Section III. will read:

III. God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of his mere free grace and love, *without any foresight* [on God's part] *of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions* or causes moving him thereunto; and all to the praise of his glorious grace.

Section VI. remains unchanged and becomes Section IV. Section VII. was amended, and becomes Section V., and is as follows.

V. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, *not to elect unto everlasting life*, but to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice; *yet so as thereby neither is any limitation put upon the offer of salvation to all, upon condition of faith in Christ; nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer.*

[The statements in italics are merely subterfuges to take off the harsh edge of Calvinistic doctrine, which right-minded people can no longer accept. For if Section III. be true—if all who are saved are saved not on account of faith or good works or any other thing—it is very manifest that *non-election* is a most decided limitation, and that there is no salvation or offer of it to any but the elect, and the non-elect *are restrained* and have no freedom to accept an offer of salvation never made actually to them.]

CHAPTER VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF

IV. (Original) From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

IV. (Amended) From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to evil do proceed all actual transgressions. Nevertheless the Providence of God, and the common operations of his Spirit, restrain unregenerate men from much that is evil, and lead them to exercise many social and civil virtues.

CHAPTER IX. (X.)

OF FREE WILL.

III. (Original) Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether adverse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

III. (Amended) Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether *indisposed* to that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto. *Yet is his responsibility as a free moral agent not thereby impaired.*

[Here we find another unsuccessful attempt to straddle both truth and error. If man is morally so fettered and enslaved that he has lost all ability to will any good thing, how can it be consistently said that his responsibility as a *free moral agent* is not thereby impaired? This is nonsense. The truth which they are "feeling after" is this: By their fall into sin and under its penalty, men have become morally and physically impaired, and their wills or desires perverted so that they do not naturally recognize or choose the ways of God. Nevertheless, when the revelation of the grace of God in Christ reaches any of them they are thereafter responsible for the exercise of their wills *to the extent of their understanding* of that revelation; because their wills remain *free* to choose between right and wrong, when they discern them, whether or not they have the moral and physical strength to carry out such will or choice.]

CHAPTER XI.

OF THE UNIVERSAL OFFER OF THE GOSPEL.

1. God so loved the world that he provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation sufficient for and adapted to the whole lost race of man; and he doth freely offer this salvation to all men in the Gospel.

II. The Gospel declares the love of God for the world, and his desire for the salvation of all men. It sets forth fully and clearly the only way of salvation, which is through Christ alone; promises that all who truly repent and believe in him shall be saved; commands, exhorts, and invites all to embrace the offered mercy; and urges every motive to induce men to accept its gracious invitations. This free and universal

offer of the Gospel is accompanied by the Holy Spirit, striving with and entreating men to believe on the Lord Jesus Christ.

III. It is the duty and privilege of every one who hears the Gospel immediately to accept its merciful provisions. Great guilt and danger are incurred by delay or neglect. And they who continue to disobey the Gospel perish by their own fault and are wholly without excuse, because they have resisted the Holy Spirit and rejected God's gracious offer of eternal life.

IV. As there is no other way of salvation than that revealed in the Gospel, and as in the divinely established and ordinary method of grace faith cometh by hearing the Word of God, Christ hath given to his church the written Word, the sacraments, and the ministry; endowed her with the Holy Spirit, and commissioned her to go with his Gospel into all the world and to make disciples of all nations. It is, therefore, the duty and privilege of all believers to sustain the means of grace where they are already established, and to contribute by their prayers, gifts, and personal efforts to the extension of the kingdom of Christ throughout the whole earth.

[This is a new chapter added to the Confession because the old Confession lacked any statement of the divine sympathy for the world. It is decidedly the best and most Scriptural chapter. But who cannot see that it is the reverse of Calvinistic? and that it is directly opposed to the statements first above quoted from the same Confession?

If God loves the whole world and has made provision for the salvation of "the whole lost race of men," and if in his Word he *declares* "his desire for the salvation of all men" and "uses every motive to induce them to accept" it, how can it also be true that *only* the elect are chosen of God's free grace and love, irrespective of faith or good works or any other thing in said elected ones; and that he *"withholdeth mercy* as he pleaseth *not to elect* unto everlasting life but to *ordain* to dishonor and wrath?" Whence comes this conflict? and how can men of intelligence stultify themselves by declaring before the world that they believe these *opposite* statements? It is evident that if the revision committee had discarded the old confession and had made a new one, they would have come much nearer the truth. But then what would have become of Presbyterianism, Calvinism? It would be gone; and many of the ministers and people would have felt that they had lost their faith and wished they had died before the doctrine of election without reference to faith or works ended. They would have been in a pitiable condition for a while; but how much more they would have been blessed in finding afterward the true Bible doctrine of election—that God, having predetermined that every individual member of the redeemed race shall come to a knowledge of the truth and to an opportunity for faith and obedience and eternal life, has predestinated the election (or selection) of a church under the headship of Christ Jesus, their Redeemer, composed of a "little flock" of overcoming saints, who, after being tried in all points, and found faithful, will be highly exalted as God's spiritual, Millennial kingdom, and shall then, as the Royal Priesthood, with Christ Jesus, their great Chief Priest, fulfill the promise made to Abraham (Gal. 3:16, 29), by blessing all the families of the earth with knowledge and every assistance bringing back to God whosoever freely wills to come.

This glorious election once seen in its true light, the Apostle's injunction to make our calling and election sure, by so running as to obtain the great prize, would be appreciated as their error on the subject will not now permit them to appreciate it.]

CHAPTER (X.) XII.

OF EFFECTUAL CALLING.

II. (Original) This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

II. (As amended) This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is *altogether passive in the act of regeration* wherein, being quickened and renewed by the Holy Spirit, he is *enabled to answer God's call*, and to embrace the grace offered and conveyed in it.

[Here is another futile endeavor to bend the word of God into harmony with the false view of election. The Scriptures declare that "many are called but few are chosen" or elected to the high honor of being Christ's bride, joint-heir and co-worker in the Millennial work of blessing the world in general. But this scripture did not harmonize with what John Calvin had decided on the subject; so he got around the statement that "many are called and few chosen" by making *two* calls —the *effectual* call for the elect and, as a matter of course, the *ineffectual* call for the non-elect. But the framers of the Confession, ashamed to attribute such double dealing to the great Jehovah, refer to the ineffectual call only inferentially and logically. If the "effectual call" includes the giving of an indispensable ability to accept, then any other call would not only be ineffectual, but a hollow mockery and fraud.

On the contrary, how simple and easy of explanation is the testimony of God's Word upon the subject: that all were unworthy of any favor, but that God graciously provided a *ransom* for the condemned ones, and then offered justification to all who, when they understand, accept of his favor of justification, not by works, nor without faith, but *by faith.* Then, so many, during the Gospel age, as hear and believingly accept of this justification are *called* or *invited* to become sons of God on a higher plane—to "become partakers of the divine nature" and joint-heirs with their Redeemer in his kingdom.

Many—all believers during the Gospel age—are thus called, but all do not care to accept the conditions of sacrifice which are attached to the call. "If we *suffer* with him we shall also reign with him." (2 Tim. 2:12.) "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.) He that loveth not less than me, houses and lands, father and mother, sisters and brothers, yea, and his own life also, is not worthy of me. (Matt. 10:37, 38; Luke 14:26.) Because few live up to these conditions, therefore few of the many called are chosen. The call was a genuine or effectual call in every case; but the response of the called ones was frequently insincere and ineffectual because they did not comply with the conditions. They did not so run as to obtain the prize, and thus make their calling and election sure or effectual.]

III. (Original.) Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word.

III. (As amended.) *All* infants dying in infancy, and all other persons, who, *from birth to death,* are incapable of being outwardly called by the ministry of the word, *are redeemed* by Christ *and regenerated by the Spirit,* who worketh when, and where, and how he pleaseth.

[Another inconsistency. This statement belies the statement or confession first quoted above (Chapter III., Sections III. and IV.), on election and predestination. If it be true that "God hath predestined some of mankind unto life," and *"the rest of mankind God was pleased—not to elect unto everlasting life,* but to ordain them to dishonor, and wrath," then it cannot be true that *all* infants and others incapable of understanding are saved. Or, if it be true that all infants and all others without understanding are saved, it proves conclusively that the doctrine of the election of the saved and the non-election of others is a gross error—unless it be claimed that God's elections are according to unfitness, ignorance and degradation. And who would take such a position?

This is the question specially troubling Doctor Briggs. He sees, sensibly enough, that if the non-elect class includes the majority of thinking people, and if the elect includes with the "little flock" of saints all the insane and savages and infants, heavenly society would be rather undesirable unless some instructive training were given to the ignorant ones before full induction to the heavenly experiences, felicities and liberties. He, therefore, has adopted the very erroneous idea of an intermediate state of purgatory, which, he presumes, such as are unsanctified and unfit for heaven enter at death.

We shall not attempt here to give the true or Scriptural solution of the question of the future of infants and others incapable of faith, but will leave that for our next issue, to be treated in connection with a criticism of Dr. Briggs—his his rights and his wrongs.*]

IV. (Original.) Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet never truly come to Christ, and therefore cannot be saved; much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.

IV. (As amended.) Others, *not elected,* although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet inasmuch as they never truly come to Christ, they *cannot be saved*: neither is there

* Sample copies of this and the next issue of the WATCH TOWER we will supply *free* on application in any reasonable quantities.

salvation in any other way than by Christ through the Spirit, however diligent men may be in framing their lives according to the light of nature, and the law of that religion they do profess.

[How inconsistent to say that the non-elect, though called, cannot be saved; and what a slur upon God's honesty to say that his Word calls those who are not elected and who consequently cannot be saved!

That the hearts of our Presbyterian brethren are better than their heads and their Confession is evident from the endeavor to throw the blame off God and upon men by the statement that they are such as never truly come to Christ. But the effort is unsuccessful, for this portion of the Confession must be interpreted in harmony with the definition of *election* and *non-election* which precedes it, and which, as amended, declares that the elect are not chosen because of foreseen faith or good works, but purely of grace were predestinated to life, and that *the rest of mankind* God was pleased . . . . not to elect unto everlasting life, but to ordain them to dishonor and wrath for the same sins which in the elect he forgives.

Again, does it not seem to our Presbyterian friends rather a reflection upon the Lord's character to declare, as this revised clause does, that there is *no hope of salvation* for the millions who profess other religions than that of Christ—not even for the honestly deluded ones who are striving to shape their lives according to the light of nature they possess? Those in the class described are certainly honest if living up to the light of nature they do possess. If God loves them, why should he not give them, as he has given the elect, "a light to shine upon the road that leads men to the Lamb?"

Let us note the point upon which they are thus confused and stumbling:—

They are Scriptural in speaking of an elect class, the church; they are correct, too, in calling the remainder of the human family non-elect. They are wrong, however, in the inference they draw, that all the non-elect are damned to torment forever. No scripture so teaches. The Scriptures show, on the contrary, that the elect little flock, when completed, is to be the long-promised "Seed of Abraham," by whom God declares all the families of the earth (the non-elect) *shall be blessed.* (Gal. 3:16, 29.) To support the Presbyterian view, that passage should read, In thy seed shall all the families of the earth be hopelessly damned. This is their mistake. The Bible doctrine of Election is a grand one when rightly seen: the elect church, with her elect Head, Christ Jesus, is to constitute the kingdom of God, to be exalted to glory and honor at the second advent, for the very purpose of blessing all for whom Christ died—all the human family—by bringing all to the full knowledge and full opportunity necessary to their acceptance of Christ and his proffered gift of life everlasting.

They are right, too, when they declare that there is no salvation except through Christ and the spirit of the truth, however diligent men may be in framing their lives according to the light of nature and the laws of other religions; but they are wrong in the *meaning* which they attach to these words, indicated by the remainder of the Confession.

The Scriptural view is that man has no claim upon the Creator for lasting life; that the giving of the *ransom for all* as an offset or cancellation of the claims of justice against all was an act of God's free grace, unmerited by any; and that the conditions upon which each may avail himself of this favor are by an acceptance of the fact and a framing of the life in obedience to the new covenant. There is no other name or way or light by which *full salvation* can be attained by any. But God, who provided this way, this *only* way, this light, this *only* light by which men may get back to God and to life, has made a broader provision for men to find that way and to see that light than our Presbyterian brethren realize. Our Redeemer not only gave himself a ransom *for all*, but the knowledge of this shall be *testified in due time to all.* (1 Tim. 2:6.) Nor can this be assumed to be a mere casual hearing of Christ and his work without satisfactory evidences to convict and satisfy the hearer as to the facts; for a preceding verse, 4th, declares positively that it is God's will that an *accurate knowledge* (see Greek text) of the truth on this subject shall reach all, in order that this salvation which he has provided in Christ for all may thus be available to all.

No one can dispute that the vast majority of the living as well as the dead members of our race have never yet come to an *accurate knowledge* of God and Christ, and of the plan and conditions upon which eternal life is provided for them in the ransom sacrifice given for all, eighteen centuries ago. For those who have not received that knowledge in the present, there remains the sure promise of a coming blessing—the very blessing so long promised, that all the families of the earth shall be blessed in and by the church, the little flock, with the Master—the Christ.

It is evident that those persons who frame their lives according to the light of nature and those religions which they do profess are such as would gladly accept of Christ if they ever came to an *accurate knowledge* of the truth. They are evidently using the best light they possess. God's promise to these benighted ones is much better than our Presbyterian brethren *confess*, and it would be much more to their comfort and much more to God's glory if they confessed the truth as God's Word states it, that Jesus Christ is the true light which lighteth [or will light] every man born into the world. (John 1:9.) None will dispute that this light is the truth—the knowledge of God's plan; yet it must be evident to all that thus far only the few have seen it. It is in the future that this promise will be fulfilled—when the Christ, the Sun of Righteousness, shall arise *with healing* in his beams. (Compare Mal. 4:3 and Matt. 13:43.) "Then shall the blind see out of obscurity."—Isa. 29:18; 32:1-5; 35; 1-5.

CHAPTER (XXV.) XXVII.

OF THE CHURCH.

VI. (Original.) There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, the son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God.

VI. (As amended.) There is no other head of the Church but the Lord Jesus Christ, *and the claim of the Pope of Rome to be the vicar of Christ, and the head of the Church universal, is without warrant in the Scripture or in fact; and a usurpation dishonoring to the Lord Jesus Christ.*

[This is a denial of the original basis of the word Protestant. Calvin, Luther and others who protested claimed that there should be only one church, but excused themselves from acknowledging the Church of Rome as that true church because of its being Antichrist. Now they deny that it is Antichrist, and accordingly withdraw their protest by the above change.]

CHAPTER (XXX.) XXXII.

OF CHURCH CENSURES.

II. (Original.) To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require.

II. (As amended.) To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have *ministerial and declarative* power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require.

[Another very good, sensible change. Yet how inconsistent still—to tell us first that God has unalterably fixed the election or non-election of all, regardless of their faith or works, and then to say that the officers of the Presbyterian Church can in *any sense* either open or close the kingdom for any whose fate God has fixed from all eternity!]

YOUR REPRESENTATIVES ABROAD

By the time you get this number of the TOWER the Editor and his help-mate expect to be *en route* for Europe.

We have several objects in view. We want to see the conditions of European society, in view of a preparation for the writing of the fourth volume of the MILLENNIAL DAWN series—"The Day of Vengeance."

We desire also to consider, from that standpoint, what can be done to forward the spread of the Truth among the people of foreign countries. Even should we conclude that nothing more can be done than is being done at present, it will at least be a satisfaction to have made sure of this fact.

Finally, we desire to meet with and to greet and encourage some of the dear fellow-servants there. This last feature, however, we fear will be disappointing to many of them as well as to us; for to accomplish the first two items (which are the real objects of the journey) will involve so extended a tour that the brief space of time at our disposal will necessitate rapid and constant traveling, and will consequently prevent our holding any meetings, except, possibly, in London. Nothing would please us better than to

be able to go from town to town throughout England, Ireland and Scotland, spending a week at each, and holding meetings with dear friends there whom we know by correspondence. But this is not possible: such a trip would require at least six months for Great Britain alone, and we have only about two months at our disposal for the entire trip outlined below. We will probably stop over one night at Belfast, Ireland, and one day each at Glasgow and Edinburgh, Scotland, in going, and two days in London, and, if possible, one day in Liverpool, on returning. We will send postal cards giving our address to the TOWER readers residing in those cities, and will be most happy to meet all who call on us.

Think not, dear friends, that we would prefer visiting those haunts which usually attract merely pleasure-seeking tourists. Not so: ours is a journey in the honor of our King and for the better qualifying of ourselves to spread his truth. We care nothing for curious and ancient ruins, castles, etc.: we want to see the people, to judge of their modes of living, habits of thought and tendencies—the very things which few think or care about.

Our route, as proposed, is as follows—subject to providential, financial or other changes found expedient:

We leave New York City on the Inman Line steamer, "City of Chicago," on July 1st, for Queenstown, Ireland: thence to Belfast, Glasgow, Edinburgh, Copenhagen, Berlin, Leipzig, Vienna, Kischenev (Russia, where we hope to meet the converted Jew, Mr. Rabinowitz, whose work among the Jews so closely corresponds to our work among Christians, and whom we hope to persuade to accompany us to Jerusalem), Constantinople, Athens, Jerusalem; returning *via* Cairo (to see the Great Pyramid), Rome, Berne (Switzerland), Paris, Brussels, Amsterdam, London, Liverpool, and thence by steamer for New York and home.

We want you to feel, as we shall, that our eyes and ears are *yours* representatively. And whatever we learn by this trip that would be of interest and profit to you all, we shall consider it a trust, as well as a pleasure, to deliver to you all, through the mediums of the TOWER and the future volumes of the DAWN.

Meantime the office work is left in the charge of competent and deeply interested friends, who will do all they possibly can to fill your orders carefully and promptly; and matter for the next two issues of the TOWER is left ready. And not knowing what may be the Master's will in reference to our return, or when our "change" may come, we have left our affairs in such shape that the work would continue—others, under the Lord's guidance, filling our places.

Good-bye! Come with us in spirit; and remember us in prayer, that our journey may be prospered, to the good of many and to the praise of our Redeemer.

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VIEW FROM THE TOWER

Rev. Charles A. Briggs, D. D., for some years professor of Hebrew in the Union Theological Seminary (Presbyterian), has for some months been the center of a religious commotion which is causing Presbyterianism a great deal of trouble and is awakening all classes of thinking people.

Prof. Briggs is a fine scholar, and is more than ordinarily independent as a thinker. For some time he has been a leader among the progressives in Presbyterian circles, and, with others, has been quite outspoken in his opposition to the old Confession of Faith, and very desirous of having a new one adopted which would be liberal enough to permit the advanced and progressive Presbyterians to remain in the denomination and subscribe to its creed without so many mental reservations and stretchings of conscience as have been and still are necessary.

We can only commend the desire for full freedom of conscience evinced by Prof. Briggs and his colleagues, and heartily advocate the abolition of the musty traditions and confessions of our forefathers. We utterly repudiate the thought that the framers of the Presbyterian and other creeds of Christendom were either more honest or more inspired than are Christian men of today. And surely the increased facilities for critical Bible study which today abound should permit honest men under the guidance of the one Spirit of truth to gain a clearer idea of the teachings of the Bible than was ever before possible. It is, therefore, undoubtedly right for Prof. Briggs and for all true Christians to seek to know God's revealed truth, and to hold and teach it rather than the misconceptions of that truth entertained by fellow-mortals centuries ago. In no way could the promise of God have been fulfilled, that the path of his Church shall shine more and more *unto the perfect day* (Prov. 4:18), unless some of God's people had acted upon this principle of loyalty to his Word, thus asserting their freedom from human bondage.

But, having commended the attitude of Professor Briggs and his colleagues in their battle against the darkness and errors of the past, we must criticize the methods they have adopted, because we believe them wholly wrong, dishonoring to themselves, and dishonest toward others not so far advanced, who put them into the positions of trust and influence they now occupy. Surely the use of influence thus bestowed, to the injury of the system which reposed the trust, is neither honorable nor honest, and must therefore be worthy of condemnation. We regret the necessity for such plainness of speech; but many teachers of theology greatly need plain lessons in honesty—in doing to others as they would that others should do to them if the circumstances were reversed.

Nor can it be urged that the end sought—the liberation of Presbyterians from a dead creed—justifies the means. This is the doctrine of the Jesuits, but it is condemned by the Apostle Paul as unworthy of any servant of God. (Rom. 3:8.) On the contrary, while warring against error and sin and in behalf of the truth, we should remember that no warrior will be crowned unless he war *lawfully*—justly. (2 Tim. 2:5.) The maxim, "All is fair in war," will not apply to Christian soldiers fighting the good fight of faith—contending for the faith once delivered to the saints.

But, says one such, I have a good excuse for my conduct: let me state it to you. For the past three to six years I have been out of harmony with the denomination with which I am connected. I have seen that its ideas on election and damnation, and other subjects, are entirely unscriptural, and I have longed and prayed for the revision of our Confession now in progress. I am glad of what we have attained: it is a step in the right direction. I wish to God it were more thorough, and I hope to see it so within the next ten years. Meantime, I, with others, will wait and privately labor for that end. In the Presbyterian church I have had an opportunity and an influence for good which I would not have had if I had stepped out of her six years ago; and one result is the present half-way revision of the Confession. Had I stepped out of my pulpit, merely announcing that a change of views as to the teachings of the Bible prevented my remaining any longer a Presbyterian, the support of myself and family would have been withdrawn unless I could have found some other denomination with which I could *fully* agree, which is not the case. I consider that I have a right to teach in my own pulpit and to my own congregation of the Lord's church whatever I find taught in God's Word, so long as they are agreeable to having it so. Now tell me, Does not this explanation justify my course?

Ah no! dear Brother. Do get rid of that Jesuitical idea that the end sought justifies ignoble and dishonorable means for obtaining that end. You know very well that it is not *your* pulpit, but the pulpit owned and controlled by the Presbyteran denomination; and you know very well that it was only upon your recognition of it as *their* pulpit and under their supervision and control and after you had most solemnly vowed before God and men that you accepted and believed fully all the doctrines and regulations of Presbyterianism, that you were *intrusted* with the influence as a pastor, and as a teacher of Presbyterianism. You know, too, that your congregation is similarly bound, and that it assembles, not as a church of Christ to study and to believe all that you can find and point out in God's Word, but as a Presbyterian church, pledged to believe neither more nor less than is taught in the Presbyterian Confession of Faith. You know very well, too, that if you, and every member of your congregation, should conclude to become simply Bible-Christians, taking God's Word as your only rule of faith and practice, as did the early church, you would be hindered from using even the church building, which is the property of the Presbyterian denomination. Think not that the Master will award a crown of glory for such violations of your covenant with your fellowmen, even though done in the name of service for the truth. Remember, too, that obedience, even without sacrifice, is better than great sacrifices without obedience.

You should have stepped out of Presbyterianism or any

other *ism* you might have been in, just as soon as you received greater light on God's Word than its creed would permit you to preach fully and conscientiously. The Lord has promised to provide for our temporal wants—as well as for our eternal welfare—not sumptuously, but nevertheless surely.—Isa. 33:15, 16.

PROFESSOR BRIGGS' DOCTRINES

A new professorship had just been added to the Union Theological Seminary—that of Biblical Theology—and Prof. Briggs had been called to fill it. He took the usual oath, declaring his belief in the inspiration of the Scriptures, and in the Westminster Confession of Faith as the proper interpretation of them, and promised to teach nothing subversive of the said Confession; and it was his inaugural address which followed (January 20th, 1891) that aroused the disturbance of which his name is now the center.

That inaugural address seems to many candid people to be a direct violation of the oath just previously taken. We give, below, a synopsis of the address, from which all can judge how much elasticity of conscience it would require to make oath that it is simply Presbyterian doctrine, or Prof. Briggs' understanding of the meaning or teaching of the Westminster Confession.

JUST WHAT THE ADDRESS URGED

"The address set forth historically three great fountains of divine authority—the Bible, the church, and the reason. The authority of the church, the address urged, served to lead to God the majority of Christians from the Apostolic ages. If we cannot see good in the church it is because the institutions of the church have so enveloped themselves with human conceits and follies. The authority of reason was equally potent to lead men to the truth. This is the very holy of holies of human nature, and the vast multitude are unconsciously guided by God through its forms. The third source is the Bible.

"As examples, the men who have been thus led to the truth were instanced—Cardinal Newman, the churchman; the rationalistic philosopher, Martineau; and the great Biblical expounder, Spurgeon. These three, the address held, found God in their own ways through the three fountains of authority.

HUMAN OBSTRUCTIONS TO THE BIBLE

"The Bible, continued the address, is the book of God, the greatest treasure of the church. Of the three fountain-heads, no one is so beset with human obstructions as the Bible. No one can get at the Bible unless he force his way through these human obstacles. These barriers are: (1) A superstitious reverence for the book itself. (2) The belief in the verbal inspiration of the Bible. The divine authority is not in the words but in the thoughts. (3) The authenticity of the Scriptures. Traditions from the dead church assign authors to all the books of the Bible, but higher criticism pronounces these traditions fallacies and follies. (4) The dogma of the inerrancy of the Bible. Historical criticism again pronounces that there are errors in the Bible, but they are in circumstantials, not in essentials. (5) The miracles are in violation of the laws of nature, and they keep men away from the Bible. (6) The failure of minute prophecy.

"As to the doctrines on Faith, there are (1) the doctrine of God, (2) the doctrine of Man and (3) the doctrine of Redemption.

FUTURE PROBATION

"The Old Testament doctrine of redemption is chiefly concerned with (1) material interests of man; (2) redemption comprehends the whole process of grace; that is, it comprehends justification, sanctification and glorification; (3) redemption is not limited to this world, but continues during the vast periods of time which have elapsed for most men in the middle state between death and the resurrection. This middle state must not be shortened as to time by human limitations.

"The only sanctification known to experience is progressive, and cannot be limited as to time. Progressive sanctification after death is the doctrine of the Bible and the church. (4) Redemption is a redemption of our race and of universal nature. It is not to be limited by the doctrine of election. There is a definite number of the redeemed, but that is multitudes that no one can number. The salvation of the world is the salvation of the race as a whole."

The fault found with Prof. Briggs is upon these two points—his placing the church and uninspired reason not only on a parity with the Bible, but even in advance of it, and his belief in a future probation in an intermediate state between death and resurrection; or, as he states it, before the judgment.

Prof. Briggs has since re-affirmed his statements above quoted, and has supplemented them by fuller explanations, some of which we quote below. Defending his position on the Bible, he declares—

"That the church as a source of divine authority is taught by all the organized churches of Christendom."

And again—

"Unless God's authority is discerned in the forms of the *reason*, there is no ground upon which *any of the heathen could ever have been saved, for they know nothing of Bible or church.*"

"Unless God speaks with authority in the forms of the reason, no other mode of revelation was ever possible than that of an *external and mechanical kind.*"

We see just where the Professor stands; and we believe that many more Presbyterians and others who take opposite views from his would more fully sympathize with his position if they were as logical as he is without seeing the one and only complete solution of the problem. Prof. Briggs has gotten out of the idea that the Presbyterian church contains all, or nearly all, the "elect," and that all others than the elect little flock are unalterably predestinated to everlasting torture. He is therefore, with a larger heart, looking around him to see *who* are saved and *what* saved them. He thinks of the billions of heathen people who have never heard of the Redeemer and who have never seen a Bible or in any way come in contact with its truths. He thinks, too, of some honest-minded, moral-living skeptics who have not believed in the Bible nor trusted in Christ as their Redeemer. His conclusion, in common with the conclusions of other progressive theologians, is that these are *somehow saved* at death; for surely they are too good and too numerous to be tormented to all eternity on account of not believing what was not clearly made known to them. He asks himself, What saved these billions? and answers: Neither the church nor the Bible, but *reason.*

The Professor next looks about him at those who have come more or less under the influence of the various professed churches, and thinks of the millions under the control of Roman Catholicism, Greek Catholicism, Mohammedanism, etc., who have practically no access to the Bible, and of the millions of Protestants who know but little of either the Bible or its teachings. He cannot, nor can any other man of sound and enlightened reason, bring himself to think that all these millions are to be tormented forever because of their ignorance of the Bible and its teachings. So he asks himself, What saves these millions? The only answer he seems to get is, The churches as organizations save them by teaching them to live approximately moral lives.

Thus unintentionally, and contrary to their own theories and to the Scriptures, they make *morality* the ground or condition of salvation. Certain errors in their way hinder their getting the real Scriptural solution of the problem and force them to reason from false premises to erroneous conclusions.

Looking next at the Bible and at the few who have any considerable understanding of it, he reaches the conclusion that of the *three* presumable fountains of divine authority and instruction the Bible saves the fewest and should be mentioned last. But the gentleman has surely omitted another, a *fourth* fountain, necessary to be remembered to complete *his* theory; for from this fourth fountain of saving grace (according to his theory) more blessing flows than from all the others together. That fourth fountain (according to his theory) is *ignorance;* for the Professor and many others claim that more than one-half of the race die in infancy, and that all these, since the revision of the Confession, are saved as fully by ignorance as the others are saved by reason, or the church, or the Bible.

Having found that the Bible saves very few, the Professor next concludes that it has been idolized too much, and forthwith he declares its errancy, and that not the *words* of the prophets and apostles were inspired, but merely the naked *ideas*, which they were left to clothe in fit or misfit language of any color, according to their temperaments or moods. According to this theory every reader is left free to guess for himself and to imagine what he pleases, regardless of the meaning of the words used by the apostles and prophets.

Against such a theory we must most emphatically protest. If we can place no dependence on the inspiration of the language of the Bible we are entirely without a divine revelation. Even among those who admit that the words are inspired there are widely conflicting views taken, and we can readily see that if verbal inspiration were denied, and each interpreter left free to *guess* what the apostles and prophets had in their minds, regardless of the words they used, it would speedily make the Word of God of none effect. Take any text on any subject and apply this idea, and see what nonsense it would make. For instance, in the one which

reads, "The soul that sinneth it shall die:" if the words were not inspired, but merely the teacher's "concept," the interpreter might deny that the word "sinneth" conveyed the proper concept, and claim that the prophet had not expressed himself clearly, but that he meant *a vile sinner who commits several murders.* Or another might deny the word "die" and claim that the prophet did not express himself correctly, and that instead he should have said, shall *live in misery.* Or another might question the use of the word *soul* and claim that the prophet should have said *body.* And thus each self-conscious reader might reconstruct his Bible to meet his own "concept."

Besides, if Prof. Briggs and others today are able to get the *conception* or thought of the Spirit of God in spite of the improper use of words by the apostles and prophets, and if they in turn are able to express the real thought in better words, would it not prove that these teachers are much in advance of the writers of the Bible on all points, and consequently that it is time to discard the Bible as a hindrance rather than a help to the knowledge of the truth?—because the common people will take the erroneous (?) words of the apostles and prophets instead of going to Prof. Briggs for the true (?) interpretation—the proper words which they should have used and which the holy spirit should have dictated. In that event would it not be far the best plan now to suppress the Bible and to hire Prof. Briggs and his colleagues to be our Pope and council to tell us the *truth?*

Is not this one of the very mistakes made by Papacy? It first placed the teachers of the living church ahead of the teachings of the apostles and prophets, and very soon the Bible was not only useless to them, but an inconvenience, because the common people might puzzle the clergy by asking how the teachings of the living apostles (?) agreed with those of the dead apostles. Let Christians everywhere beware how they take such a backward step. If we discredit the verbal inspiration of the Bible we may as well cast the book aside entirely.

But let us not be misunderstood: We do not refer to the English or German or any other translation of the Bible as being verbally inspired. Translators and transcribers have made a few errors; and here and there a few passages have crept in under the Bible covers which do not belong to the Bible. These,* of course, we do not defend.

Another matter: certain books, such as Chronicles, Kings, Esther, Jonah, etc., are merely histories, and no more inspiration was necessary to write them than other more modern histories. A truthful statement of facts is all that can be demanded or claimed for these. And not only are any reasons for false statements lacking here, but considering that these histories cover centuries it is remarkable that so few flaws can be found in them. Their chief value is in furnishing us with chronological and genealogical data, the value of which information we have seen in examining the subjects presented in MILLENNIAL DAWN, Vol. II., where we saw also that God has supplied, through the apostles in the New Testament, any breaks or points of uncertainty in those records.

When Prof. Briggs asserts that the minutiæ of prophecies have never been fulfilled, he speaks from his own standpoint merely, and does not realize the minuteness of the fulfillments past and present. Our readers who have carefully studied Volumes II. and III. of MILLENNIAL DAWN will disagree with the gentleman and wish that he could realize with us some of the minute fulfillments.

The claim that the authorship of certain books and portions of the Bible is a subject of dispute does not affect the question. For instance, whether or not Moses wrote one word of the first five books of the Bible is of no consequence. We know that Israel as a nation accepted those books as the essence of Moses' teachings. We know, too, that our Lord and the apostles referred to and quoted from the narratives of those books as the teachings of God through Moses. What matters it, then, whether Moses wrote them with his own hand or whether he had amanuenses who wrote according to his direction and under his supervision, and who properly closed the records with a purely historical account of the death of the great law-giver.

Again, a difference should be recognized between the prophetic and doctrinal writings of the apostles and prophets and the merely historical books of Joshua, Judges, Samuel, Kings, Chronicles, Esther, Ruth, the four Gospels and the Acts of the Apostles, which are merely *historical records.* The truthful writing of matters of history in this our day is not supposed to require inspiration, but merely honesty; and all well-informed persons know that the Jewish scribes were scrupulously careful in their work. In fact, no other historic records of those times are counted worthy of comparison with theirs.

We hold, however, and believe the claim is supported by the internal evidences of the historic books of the Bible, that God, intending to furnish his people with such a reliable history of such incidents, dates, etc., as would be necessary or helpful to them, assisted the memories and exercised a general supervision over those whom he used as narrators of the historical features of his Word, "that the man of God might be thoroughly furnished." (2 Tim. 3:16, 17.) And to some extent the same may be inferred respecting many items of more modern history which bear testimony to the fulfillments of prophecy, though the historians themselves were in total ignorance of the service they rendered to divine truth. The slight inaccuracies in some of the dates given in the books of Kings are, as we have heretofore shown, fully met and corrected by Chronicles and other Scripture; and many of them no doubt would be fully explained if the history were given in greater detail, so as to show joint reigns of fathers and sons.

The authorship of the epistle to the Hebrews is also in dispute. But those who have partaken of the spirit of that epistle cannot doubt that it was inspired by God, whoever may have written it. But so far as we are concerned there is no room to question that the author was none other than that great theologian and servant of the church, the Apostle Paul. No other pen, it would seem, than that which wrote the Epistle to the Romans, except under special divine control, could write so clearly and forcibly of spiritual things.

Miracles the Professor dismisses as *"violations* of the laws of nature;" but we should remember that many things might appear to us to be violations of nature's laws which in reality are not such. The *usual* we consider to be the *law,* while in reality the usual is as little understood as the unusual. For instance, it is the usual thing for grape-juice to form gradually, slowly, upon a vine, yet our Master, who undoubtedly understood the laws of nature, should not be esteemed a violator of its laws because he produced similar results at the marriage at Cana without the *usual* process. He, as the one who was giving his life as man's substitute and redeemer, violated no law that we understand or can appreciate when he healed the multitudes by letting his vitality (virtue—Luke 6:19; 8:46) go out into them.

Our Lord's miracles were not foolish deeds for the benefit of the curious. They were, all of them, good works done, not selfishly in his own interest, for the gain of wealth or power, like the fabled miracles of Aladdin and others, but they were part and parcel of the long promised fruits of the kingdom: "Those things did Jesus and manifested forth [beforehand] his glory." (John 2:11.) It was by these that Israelites were to recognize him as Messiah, in fulfillment of the predictions of the prophets. And when John the Baptist hesitated a little and sent to our Lord to inquire whether he were indeed the Christ, Jesus replied by pointing to his miracles as evidence, saying, "Go and show John again those things which ye do hear and see: The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them."—Matt. 11:4, 5.

DR. BRIGGS' VIEW OF FUTURE PROBATION

In Dr. Briggs' view on future probation, or, as he terms it, progressive sanctification, centers chiefly the interest felt in his new departure. His skepticism upon other points could be lightly passed over by many who cannot brook even the suggestion that grace and mercy extend beyond the present life.

And yet on the other hand there is an increasing number of Presbyterians and of other Christians whose hearts are nearer to the truth than their heads—who seem to be feeling after the truth, but who are so convinced that their denominational creeds properly present the teachings of the Bible that God's Word is the last place they would think of looking into for a reasonable solution of their difficulties. This is well illustrated by the remarks of the Rev. H. P. Smith, when discussing Dr. Briggs' position before the Presbyterian General Assembly at Detroit recently. He is reported thus by the public press:

"He quoted the passages of the Confession that point to a limited atonement, and that about elect infants, and said the revision recently recommended by the committee would not very long ago have been considered rank heresy. I don't understand Prof. Briggs' views on progressive sanctification

* As instances see John 21:25; Mark 16:9-20; Rev. 20:5; portions of 1 John 5:7,8; and other less important words interpolated at sundry times, as shown by comparison of texts of the three oldest Greek MSS., by Prof. C. Tischendorf. All students should have these Testaments with Tischendorf's foot notes. We have arranged to supply them at 50 cents postpaid—usual price being $1.00 plus postage.

(laughter), but that may not be because they are not clear. The Confession has many points that are often misunderstood. The doctrine of the Presbyterian church is that every minute thirty human beings drop into the unspeakable and unending torments of hell. Think of this awful belief—you can't do it and keep out of the lunatic asylum. I think most of us have a secret hope that in some way God will find a way out of this. If Dr. Briggs can find this in the Bible, let us be glad. On a strict construction of the Confession, of course, he is wrong, but will you, who mean to make such a radical change of our Confession as to say that all infants are saved, not leave a little margin for Dr. Briggs? Prejudice is easily raised but not allayed. The theological stomach is delicate and made squeamish."

Many of our readers have supposed that Dr. Briggs' views are in harmony with our own, but not so: although his views are much more in sympathy with ours than are the views of Presbyterianism, there is yet a wide difference between a future probation at the close of the Gospel age, during the *times of restitution* of all things which God hath spoken by the mouth of all his holy prophets since the world began (Acts 3:19-21), and a future probation *in death*, of which God has never spoken by any apostle or prophet.

Prof. Briggs' position only illustrates how one error invariably leads to another. He sees the necessity of just such a scheme as the Bible points out, but he has not seen *what* the Bible teaches on the subject, and hence has proceeded to manufacture a theory expressing his own concept of what *ought to be*, and he believes *therefore is*, the divine arrangement.

His *first* conclusion is that the Gospel age, instead of being God's time for the election and perfecting of a "little flock" of saints, is the time for the salvation of millions and billions of mankind.

His *second* conclusion is that God does not work miraculous changes in character, but leaves character to be developed under discipline and experience.

His *third* conclusion is that the vast majority who die have not at death developed good characters, and hence that they would be totally unfit for the companionship of Christ, the saints and the angels until they be put through a schooling and discipline which will develop in them pure and true characters in full harmony with God. His idea is closely allied to that of Romanism expressed in the doctrine of Purgatory, and, though more refined and less objectionable every way, it is equally unscriptural.

His *fourth* conclusion is that since this theory would get him over his two great difficulties (a small number of saved saints or a host of saved ones unfit for heaven and whose presence there would not only cause pain to themselves but disturb the pleasure of all others there), therefore *his* way must be *God's* way.

We quote the Professor's own words in elucidation of his views and his reasons for them. It will be noticed that he bases nothing upon the statements of the Bible, which he classes last and least among the "three great fountains of divine authority," but bases all upon reason and church theories. He uses the word "believers" in connection with his theory, but by this expression he must not be understood to refer to believers in Christ as a redeemer, but rather to all who *believe* that there is a God (which includes almost everyone). This conclusion is irresistible from his statement that *Reason* is one of the principal fountains of divine revelation. Reason never leads to Christ and his sacrifice and justification by faith, but to *works* for self-justification. Reason, however, does admit a god of some sort as a first cause of all things; and this we must suppose to be Prof. Briggs' understanding of a believer, as in no other sense can heathen millions who never heard of Christ be said to be "believers." His own words are:

"There are some theologians who persuade themselves that they can believe in the immediate justification and the immediate sanctification of infants, of incapables and of heathen adults, in the change of death, in that supreme moment of transition from this life to the middle state. Such a theory may be stated in words, but it is inconceivable in fact. It would violate the intellectual and moral constitution of man.

"If regeneration and sanctification are one act, how can we distinguish the intervening act of justification? and if regeneration, justification and sanctification may all be one at death, why not in this life? Why was the world turned upside down at the Protestant reformation in order to discriminate justification by faith from sanctification, if after all these centuries of Protestantism they are really identical?

"Then Protestantism would be not only a failure, but also one of the greatest crimes in history. This is the pit of ruin into which some of the scholastic dogmatic divines of our day would force us, rather than extend the light of redemption into the middle state.

ONE WAY TO MAKE CHRISTIANS

"The doctrine of immediate justification and sanctification at death involves the conceit that the child who dies in infancy a few minutes after birth is immediately justified and sanctified, receives saving faith and all the Christian graces in an instant; while his brother, who lives in this world, is not justified until he reaches the age in which he can exercise personal faith, and then he has all the struggles of life to undergo until he reaches the limits of human life without the comforts of sanctification, which he can not receive until death. If this were so, then blessed are those who die in infancy, and thus outstrip their fellows in the Christian race.

"What parent would not prefer to lay all his children in an early grave, assured of their salvation, rather than expose them to the dreadful risks of life and the possibility of eternal damnation? According to the current beliefs, those Chinese mothers who put their children to death make more Christians than all the missionaries.

"The Roman Catholic doctrine of purgatory is a perversion of the true doctrine. It is mechanical and unethical, like other peculiar doctrines of the Roman Catholic system. But it is better than a blank agnosticism.

"Believers who enter the middle state enter guiltless; they are pardoned and justified, and nothing will be able to separate them from Christ's love. They are also delivered from all temptations. They are encircled with influences for good such as they have never enjoyed before. But they are still the same persons, with all the gifts and graces and also the same habits of mind, disposition and temper they had when they left the world. Death destroys the body. It does not change the moral and religious nature of man. The eternal punishment of a man whose evil nature has been stripped from him by death and left in the grave is an absurdity. It is the work of sanctification to overcome sin in the higher nature. The Christian graces will unfold under more favorable circumstances than in this world.

THE MIDDLE STATE A HEAVENLY UNIVERSITY

"What practice have infants and imbeciles when they enter the middle state? How far short in practice do the best of men fall? Are they no longer to have an opportunity for the practice of true holiness? Will there be no chance to learn what true holiness is? The middle state must, from the very nature of the case, be a school of sanctification, a heavenly university, the aim of whose training is Christ-likeness and glorification at the second advent.

CHRIST'S PROPHETIC OFFICE CONTINUES TO THOSE IN THE MIDDLE STATE

"Christ is the mediator between God and man in the exercise of his office as prophet, priest and king. Those who passed a few years in this world, and then went into the middle state and have been there for centuries, have not passed beyond the need of his mediation. The interval between death and the judgment has its lessons and its training for them as well as for us. The prophetic office of Christ continues to those who are in the middle state. After his own death he went to the abode of the departed spirits and preached unto them his gospel. He ascended into heaven, taking his redeemed with him.

THE FATHERS, TOO, TEACH THE DEAD

"The redeemed robber is not the only one to whom he has something to say in the middle state. All believers enter his school and are trained in the mysteries of his kingdom. Those mysteries are not cleared up by a flash of revelation; they are revealed as the redeemed are able to apprehend them and use them. It is improbable that Augustine, Calvin and Luther will be found in the same class-room as the redeemed negro slave or the babe that has entered heaven today. The fathers and doctors of the church will be the teachers of the dead, as they taught the living.

"Christ's priestly office continues for them. But, above all, Christ is a king in the intermediate state. Here in this world his reign is complete. His reign is entire over his saints, and they are being prepared by him for the advent, in which they will come with him to reign over the world.

THE MODERN CHURCH SHOULD BELIEVE IN THE COMMUNION OF SAINTS

"The Church is chiefly in the intermediate state. The Church on earth is only the vestibule in it. In this world we have learned to know in part the Messiah of the cross; there in the middle state the redeemed know the glory of the Messiah of the throne. There the Church is in its purity and complete organization, as the bride of the Lamb. There Christ the head and his body the Church are in blessed unity."

It will be noted that the Doctor's chief difficulties here expressed are (1) that his heart has outgrown the Presby-

terian Confession of Faith; and (2) that cold, critical study of the Word of God has exceeded the spiritual study of it in the meekness and simplicity of a disciple at the feet of the Master, seeking divine guidance into the deep things of God's plan therein revealed.

What all such large-hearted Christians need is a full, clear view of the glorious plan of the ages. To obtain such a view, however, requires great meekness and patience: meekness to accept and confess the truth from any source; patience to hold objections in abeyance until its gracious and comprehensive provisions are seen. The plan of our God formed before the world, but requiring ages for its full development, is so just, so loving, so good, so altogether complete and so soul-satisfying, as to leave no aching void for reason to search to fill.

(1) That plan shows that, so far as the world in general is concerned, God, who created all perfect in the one representative man whom he made and in whom he placed procreative powers, has for six thousand years been letting the condemned race feel the full weight of the just penalty threatened and pronounced—"Dying, thou shalt die."

Only the church composed of the faithful overcomers of the Patriarchal and Jewish ages and the church of the Gospel age have yet in any sense or degree escaped the sentence; and these saved ones are as yet saved from that calamity only partially. At present they are "saved by *hope*" only (Rom. 8:24), and must await the appointed time and the full coming of God's kingdom, when our blessed Lord and Redeemer will reign in power and great glory, and will complete to both of those churches the work of salvation, *raising* them fully out of the death condition to perfection of life and organism.—1 John 5:19; Heb. 11:37-40; Rom. 8:24; 2 Tim. 4:8.

(2) It shows that the "groaning creation," which for six thousand years has been travailing in pain together, is also to be *delivered* (liberated) from the bondage it is now under by reason of the sentence of death, and that those of the world, too, may have everlasting life if they will accept of it then upon the terms of the New Covenant sealed by the precious blood of him who died for all.—Rom. 8:21; 1 Pet. 1:18, 19.

But it shows very clearly in this connection that this *deliverance* which Christ will extend to the *whole creation* is not due until after the two elect churches (Jewish and Christian) have first been selected, and that these two elect classes, as the seed of Abraham—*both* that which is after the flesh and that which is after the spirit (Rom. 4:16) are *thus* to be unitedly the agencies of God for blessing all the families of the earth.—Gal. 3:16, 29.

(3) It shows that as the Jewish age was the judgment day of the Jewish church, which proved and selected the worthy ones of the fleshly seed of Abraham who will constitute the earthly phase of the kingdom of God; and as the Gospel age has been the appointed time for the trial and selection of the spiritual seed of Abraham who will constitute the higher, spiritual phase of that kingdom, so the Millennial age is the time appointed as the world's judgment day under the kingdom of Christ which will bless all the families of the earth with a righteous government, and assist all the groaning creation to the attainment of full perfection and everlasting life under the New Covenant.

(4) It shows that the holy ones of both the Jewish and Christian churches, who renounced sin and accepted God's freely-provided justification by faith, and who consecrated themselves fully to the will and service of God, were accepted of him provisionally as FULLY SANCTIFIED, and were *tested* by him (Heb. 12:8; Rom. 8:14) in order to prove the depth and sincerity of their sanctification. However, we do not refer to sanctification in the sense which Doctor Briggs' language intimates—a sanctification of perfect conformity of *the flesh* to the will of the Lord. This is impossible because of the inherited weakness of the flesh through the fall. Our reference is to a sanctification or full conformity of the *will* or spirit of such consecrated ones to the will of God. Such sanctified ones seek as best they can to bring every thought and word and deed of the depraved body "into captivity to the obedience of Christ." This sanctifying work progresses with each member of the Christ as soon as he is accepted into the family of God. This cleansing or purging of God's elect church is accomplished by those trials and persecutions which are permitted to come upon its members, to teach them their own imperfections, to emphasize the necessity of the ransom, the atonement and the Mediator which God has freely provided, and to develop in each a character appreciative of righteousness and love. Such under the Lord's care grow stronger with each wind of adversity and with each battle with selfishness and sin. Thus we see that, to the faithful of the Jewish church (Heb. 11:37, 38) and the faithful of the Gospel church, the Jewish and Gospel ages have been purgatories or periods of *purgation*. With reference to the fires of the purgatory in which God has been thus destroying our weaknesses and cleansing and purifying unto himself the Gospel church, called to be the Bride of Christ (Eph. 5:30-32), the Apostle says: Beloved, think it not strange concerning the *fiery trial* which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy.—1 Pet. 4:12, 13.

Again, God through the prophet Malachi (3:3) shows that our Lord Jesus himself is the refiner who is purging or purifying the spiritual Levites (believers), that he may present to himself a chaste virgin-church without spot or wrinkle or any such thing.

(5) As the past and present ages have been times of trial, days of judgment and purgatorial fires for these two churches, so God's design is that the next age, the Millennial day, will be the purgatory, the day of judgment or trial for the world in general. And those who then accept of the divine offer of everlasting life, under the conditions of the New Covenant, will, during that age, not only be instructed fully in the ways of the Lord, but disciplined also; for the Lord disciplines *every son* whom he accepts into relationship to himself—whether human or spiritual sons.

The world's purgatorial or reformatory discipline will in some respects be less severe than that of the Jewish and Gospel churches, because full, clear knowledge of the Lord's character and plan will remove many of the present obstacles to faith and obedience, and because, Satan being bound [active evil influences restrained], everything will be favorable to the formation of good characters, and only the inherited moral and physical weaknesses will remain to be conquered under the sympathetic guidance and assistance of the Christ of God—the church of God glorified under the great head of that church, our Lord Jesus Christ, who as Jehovah's representative secured this privilege of reconciliation of sinners with his own precious blood.—Rom. 14:9; 1 Cor. 6:2; Gal. 3:29.

But as the purgatorial discipline of the Gospel church is specially severe, so the reward to those who prove faithful is correspondingly greater—the world is offered human perfection and honor and glory, the church, divine perfection and honor and glory. The standard, however, by which all the sons of God must be measured is the golden rule, perfect love (and hence obedience) to God, and love instead of selfishness toward all the sons of God.

* * * * *

Here, then, we find the arrangement which God's plan has provided for the work of *progressive sanctification* of "whosoever wills" of all the ransomed race, fitting the justified for the proper enjoyment of those holy and everlasting blessings which God offers to all through Christ. This way, too, so far from running counter to God's Word (as human theories always incline to do), is in perfect accord with "all things written" in the Law, the Prophets and the Gospel, whose statements cannot all be used consistently while ignoring this future part of God's great work, without which also God's character, as declared in his works, must be apologized for instead of adored. Thus the true light now enlightening his church, and blessing those upon whom falls "the light of the glory of God as it shines in the face of Jesus Christ our Lord," will yet prove, as promised, to be that TRUE LIGHT which shall enlighten every man that cometh into the world. Thus, ultimately, will "good tidings of great joy be unto all people," and each class of the blessed will in its turn come to its blessing *through* God's grace in the sacrifice of atonement made once for all by our Lord Jesus, and *by* the purgatorial experiences through which he will bring all who submit themselves to his will, and will be accounted worthy of everlasting life.

While these purgatorial influences are common to all sons of God as individuals, at all times, yet there are special dispensational burnings as well. For instance, such a special or dispensational burning occurred in the end of the Jewish age, when, the Israelites indeed, the true "wheat" of that dispensation, having been gathered out of it into the Gospel "garner" at Pentecost, a time of great and fiery trouble came upon the "chaff," the remnant of that nation (Matt. 3:12). So, too, will it be in the "harvest" or end of this Gospel age. Our Lord declares that the "wheat" of this age will be separated completely from the "tares" and gathered into the higher garner of his glorified kingdom, and then the purgatorial "fire" will come upon nominal Christendom, producing "a time of trouble such as was not since there was a nation,"

which will burn up, root and branch, all of its false pretenses and evil systems, and thus prepare the world for the reign of the kingdom of Christ, the true church glorified.

These great dispensational, purgatorial fires cleanse the floor and prepare the way for the work of the dispensations following. Thus the utter destruction of the Jewish polity as the typical kingdom of God was due at the time of the establishing in embryo of its anti-type. And in the end of the Gospel age it is likewise proper that the great nominal church systems, chiefly in the midst of which the true church or kingdom has been developed, should be destroyed (as systems) at the time that the acceptable little flock is to be received into the fullness of her promised glory. In both of these instances those cut off from special favor are still granted such favors as remain. The Jews, broken off from special favor as the natural seed of Abraham, had still open before them whatever favors remained: they, as well as the wild olive branches, might be grafted in again if they continued not in unbelief. So, too, in the end of the Gospel age: after the elect number has been selected and glorified, all the unworthy (rejected from that high position) will go into the great trouble predicted, and in that purgatorial fire they will finally learn of their rejection from that great honor to which they were called; but they will also be shown that God has some other precious favors which are yet open to them.

But in the end of the world's purgatorial trial, in the end of the general judgment of the Millennial age, there will come another dispensational fire upon those who will still be found out of harmony with God and his law of love, at the close of that day of blessed opportunities for knowing and doing the will of the Lord. That fire will signify the "everlasting destruction from the presence of the Lord" of all those then found unworthy of life. There will remain nothing further of favor to be extended to them; for wisdom, love and power will then have done all that could justly be done to influence the wills of men toward hearty obedience to God's law of love.

We thus see that although Dr. Briggs is not at heart so far from the plan of God, yet his head is far from being in harmony with either the letter or the spirit of God's Word. Let us the more earnestly contend for the faith once delivered to the saints, and seek in every way to speed the true, the Bible view of purgatory as the only satisfactory answer to both the hearts and heads of God's people. Let each one who sees the true light lift it up where others, too, can see it. Let your light so shine among men that they, seeing your good works, your energy, zeal and love for the Lord, may be drawn, also, to examine God's Word and plan afresh, and thus to glorify God on your behalf.

ITEMS OF INTEREST

Misconceive, mistrust, misunderstand, misconstrue, misrepresent, misquote, misapply, misuse, mislead, misreport—here is a lengthy list of troublesome misses. Who has not seen a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunderstood, misjudged, and misrepresented; and his words were misconstrued and misapplied, and are today. He heard Scripture misapplied, and at last suffered death through the misapplication of his own words. Can a disciple expect better treatment than his Master? Poor, frail humanity is always missing the mark. A good man may be the victim of all these troublesome misses, but no good man will entertain or employ them as soon as he finds out their character. We had better be praying to God for more wisdom than to be missing the mark with any of this list. "A fool uttereth all his mind, but a wise man keepeth it in till afterwards." It saves heaps of trouble to have a mouth that wont go off half-cocked, like a dangerous piece of firearms, and wound somebody. It is a mark of wisdom to keep the tongue still unless divine grace causeth it to move.—*Selected.*

In a recent magazine article the Princeton College astronomer gave an account of the latest astronomical news, mentioning by the way the service which photography is lending to his science. An illustration of that is in this statement, made at the meeting of the Photographers' Association of America: "After an exposure of thirty-three minutes the same instrument which rendered visible to the human eye stars of the fourth magnitude, which in the center heavens would register 44,000,000 stars, showed to the photographic eye 134,000,000, and upon exposure of one hour and twenty minutes would throw before the gaze of the beholder luminous dust of 400,000,000 stars." Never before had there been such a revelation of the depths of the infinite.

Truly, as the Prophet has declared, "Day unto day uttereth speech and night unto night showeth knowledge." How the increasing light of revelation and invention assure us of the boundlessness of our Father's house of many mansions or apartments! What a field for pleasure and usefulness in the divine service, everywhere revealed, God hath prepared for those that love him! When as joint-heirs with our Lord we shall have finished the great work of blessing all the families of earth at the close of the Millennium, there will evidently be other worlds to bless and enlighten. Of the increase of his government and peace there shall be no limit.

"What are the distinguishing marks of a ripe character? One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of 'beauty of holiness.'

"Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

"Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace we are sure to grow in charity, sympathy and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter spirited Christians may know a great deal, but they are immature.

"Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us, and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms. Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the stem."—*Spurgeon.*

JEWISH ITEMS

The *Grasdanin*, a newspaper published in St. Petersburg, Russia, says, in the course of an article on the Semitic question: "Judaism is proceeding by slow but sure steps to the subjugation of Europe by intrigue, knavery and corruption. It advances easily where the people are ignorant, pliable and apathetic. It is therefore absolutely necessary to protect the Russians against the Jewish conquest by the most radical measures, if we do not wish to see the Israelitish Empire established in our midst." The *Grasdanin* suggests as preventive measures the refusal of social recognition of the Jews unless they hold a first guild license, that dealings in lands should be prohibited unless the guild licenses them, that only five per cent of the members of councils and clubs may be Jews, and that all Hebrew newspapers be suppressed.

The change in the position of the Jew within the past half century is one of the most remarkable character. Fifty years ago the Jew was inert and imbecile; now he exercises a greater power than in the days of David or Solomon. The Jews today influence more people, control more bullion, and exercise more legislative power than they did when they had their temple, their land, and their sceptre. They have been stationary for eighteen centuries, and hunted into obscurity. Today they attract wider attention than ever before in their history. It is estimated, by those who claim to see the drift of things, that in a brief period all the seats of justice will be in their hands. Out of twelve hundred students of law in Berlin, six hundred were Jews. The Berlin and other Councils are ruled by a Jewish majority, and all offices are in the gifts of Jews. The German tradesman sinks to a secondary position alongside his Jew competitor, the best squares are filled with Jew shops, the best estates have passed into their hands. In Germany they have ousted the best families from their patrimonial possessions. This is true of Holland also. The Jew is the world's chief banker today. Almost the whole of the liberal press of Germany is in their hands. The two leading papers of Rome were, and possibly still are, edited by Jews. The power of the Jewish press of the continent of Eu-

rope is very great in matters political, scientific and theological. . . . . As the Jew has entered the civilization of the age and become a part of it, Rabbinical Judaism has necessarily undergone considerable modification. Amongst multitudes of Jews in Germany, the hope of a Messiah has totally disappeared. A spirit of scepticism has laid hold of the younger generation, so that conviction has disappeared. . . . . All idealism is gone, and nothing is considered to be useful and worth while any effort but that which promises material advantage—wealth, honor, power and enjoyment. Of two thousand Jewish shops in Paris, not over a hundred are closed on Saturday. Of the seventy thousand Jews in New York, not over twenty-five hundred are attached to the synagogue.

A correspondent of *The Faith* says: "The Academy of Sciences of Bologna have at length produced their report on the question of a primary meridian and universal standard of time. They propose to disestablish Greenwich, and to fix the new meridian at Jerusalem, where the universal day would begin at noon, and where the universal day and chronological day would virtually coincide. The essential thing in a meridian is that it should pass over as much land as possible, so that the arcs of it may be easily measured in any investigations into size and shape of the earth. From this point of view the choice lay between Boston and Jerusalem. The meridian of Boston is in certain respects the better, but Jerusalem is supposed by the Academy to be a better site for an international observatory. Thus, if the scientific opinion of Europe endorses this report, we shall have in future to regulate our clocks and watches by Jerusalem mean time, and our maps will make all their degrees east and west, not from Greenwich, but from Jerusalem."

"GOD IS IN THE MIDST OF HER"

"God is in the midst of her; she shall not be moved: God will help her at the dawning of her morning."—Psa. 46:5. *Leeser.*

Who is this upon whom the great King of the universe hath so set his love, that though all the earth be in the wildest commotion she shall not be moved? Ah, it is she who in compliance with the invitation of the preceding Psalm (45:10, 11) hath inclined her ear, forgetting her own people and her father's house that she might become the joyous bride of the King's Son. She has consecrated the remainder of her life to this one thing—the proving of her worthiness to fill the exalted station to which she is called. Gladly she bids farewell to her own people and her father's house—her human friends and relationships. Henceforth she has no further interest in the hopes, ambitions and aims which she once shared in common with them. The way which leads to the goal of her new ambitions and hopes she also realizes will be long and tedious, set with many a snare, and thronged with numerous foes. But her heart is fixed and she has put her trust in the omnipotent Jehovah, who lovingly assures her (Psa. 46:1) that he will be her refuge and strength and a very present help in trouble. And today, when the trials and dangers are most subtle and ever increasing, God is in the midst of his consecrated ones, his church, and she is not moved; and every moment she is made to realize his presence and help and strong support. God is in the midst of her; nor shall she ever be moved until glory hath crowned what grace hath begun.

But where is this faithful church to be found?—this people so set apart from the world, so faithful, so loyal and so true?—so ready always to recognize and accept the Lord's help? Does it gather here or there or yonder? and is God manifestly in the midst of its congregation as evidenced by its joyous songs and fervent prayers? Ah, no! it is a scattered flock; so much so that the world does not discover that there is such a people. The world knows them only as isolated and peculiar individuals who cannot assimilate even with the masses of those who bear the name of Christ. There is one in the quiet of country life whose chief interest is not in the harvest of his earthly crops, and who only plants and reaps thus that he may be able to devote himself so far as possible to the reaping of God's harvest. He has glorious tidings for his neighbors far and near, of the kingdom which is soon to be established in the earth. And there is a farmer's wife: in the midst of her busy cares the blessed sound of gospel grace has fallen on her ears. She feels at once like dropping the domestic duties and going abroad to tell the good news. But no; she remembers the Lord's teaching, that he that provideth not for his own house is worse than an unbeliever; and so she says, I will let my light shine here. These little ones around my feet shall learn to rejoice in the truth; my companion, my neighbors, my farm hands and all that I can reach through the mail or the press shall know of it; and all these domestic duties which I realize the Lord would not have me ignore shall henceforth be done with an eye single to his glory.

Here is an invalid and there is an aged saint. Their faith in the Word of God, regardless of the vain philosophies and traditions so commonly accepted, brings upon them many reproaches which are meekly born for Christ's sake, while they humbly endeavor to let their light shine upon those about them. And yonder in a crowded city are a few who dare to be peculiar—to separate themselves from the customs and habits of social life, to forego the pleasures and present advantages of former social ties, to speak the new and heavenly language, to sing their songs of hope and praise and by every agency within their grasp to send forth the glorious message of the coming kingdom. And then scattered far and near are some unencumbered with earthly cares and joyfully denying themselves, esteeming it a privilege to devote all their time and energy to the great harvest work.

Yes, "the Lord knoweth them that are his," and he is in the midst of them. He knows their loyalty to him and they know his voice and are ever ready to follow his leading. Thus no harm can overtake them. They will stand and not fall, and will in the end be crowned as victors. A thousand will fall at their side and ten thousand at their right hand in this day of trial, but they will be kept in the very midst of the wildest confusion. They may, as the trial proceeds and as the faint-hearted and unfaithful fall, be left to stand almost or entirely alone in their several localities; but then they will realize all the more the preciousness of being alone with God.

Trials and siftings are as necessary to the church's prosperity and development as is the truth, and none of these things need discourage any. If some go out from us, it is because they were not of us (1 John 2:19), and those who still stand after such purification should be the dearer to one another, as they are to the Lord, and should the more endeavor to strengthen and comfort one another with his words.

The promise that God shall ever be in the midst of his faithful church guarantees her steadfastness—"God is in the midst of her: she shall not be moved." His watchful eye is upon all the ways of his saints. There is therefore no saint of God so weak, or unlearned, or beset with subtle opposing forces, as not to be abundantly able to stand, even in this evil day, if he is only loyal and faithful to God. And his blessed help will be gloriously realized in the fruition of all their hopes in the dawning of the morning of their new life beyond the vail.

MRS. C. T. RUSSELL

WHAT OF THE NIGHT?

Watchman! watchman! what of the night?
"Shadows and darkness encircle me quite;
Earth is enshrouded in midnight gloom,
Black as the pall that envelops the tomb;
Watchers are few, and mockers are bold—
The heavens are starless—the night-air cold.
I am weary; O would that this night were gone.
I will watch for the day till the morning dawn."

Watchman! watchman! what of the night?
"In the east appeareth a glimmering light;
Faint it gleams—but 'tis rising now,
And streaming afar—'tis the morning's brow.
Shadows are passing—the Day Star is out,
The glory is flashing and leaping about,
And the golden tints that are poured o'er the earth
Foretell of the bursting morning's birth."

Watchman! watchman! what of the night?
"Day rushes onward all cloudless and bright.
And warmth, and light, and beauty are driven
To the farthest bound of the far-off heaven.
Flashing flames from the throne of God
Are bathing the world in a golden flood.
Seraph and cherub are crowding it on,
And the pure in their rapture are skyward gone."

Watchman! watchman! what of the night?
"Bursts on my vision a ravishing sight:
The Lord is in sight with his shining ones,
And the splendors of twice ten thousand suns.
He has come! Lo, the night watch of sorrow is o'er,
And the mantle of midnight shall shroud me no more.
Pilgrim and Stranger, haste to thy home,
For the morning, the beautiful morning, has come!"

VIEW FROM THE TOWER

PERILOUS TIMES AT HAND

"This know also, that in the last days perilous times shall come."—2 Tim. 3:1.

Realizing that we are now living in the very times referred to by the Apostle, some may inquire, How can this be? Are not these times, in comparison with times past, specially favorable to the prosperity of the church? Time was when fire and sword and guillotine and rack were systematically employed to exterminate the true saints of God, when the Word of God was a book prohibited, and when the prison and the dungeon rewarded the faithful searching of the Scriptures. And is there not also more truth due and understood now than formerly, as well as full liberty—if a man is pleased to exercise it—to believe and teach, either in private or in public, whatever he believes to be truth?

Yes, such are the favorable conditions of our day. Never, in all the history of the church, has there been a day of such privilege and blessing—such increase of knowledge and general intelligence, such facilities for the general diffusion of knowledge and such breadth of individual liberty—of conscience, of speech and of action as today. The spirit of liberty is abroad in the earth, and though the wily enemies that once fettered and handcuffed and imprisoned it still live, and would fain imprison it again, they regretfully realize that the soaring eagle is on the wing and may never be pinioned again. But hand in hand with all these advantages, strange to say, comes the church's greatest peril. True, there is little peril to physical life, or earthly property; but these to the true saints are of minor importance, for they count not their earthly life dear unto them, if by any means they may attain the divine nature and glory to which they are called.

The peril of these times is to the spiritual nature of the saints and to their valuable property in the exceeding great and precious promises of God, which are all yea and amen in Christ Jesus. Subtle influences are now at work seeking to dwarf and extinguish the spiritual life and to rob the saints of their glorious hope, to sap stealthily the very foundations of Christianity, and thus effectually to overthrow the whole superstructure of the Christian faith in the minds of many, causing them thus to stumble and lose their glorious inheritance as joint-heirs with Christ. The present besetments, being of this subtle character, are the more calculated to delude and ensnare, so that if one allows himself to be for a moment off his guard, the agencies of the adversary will gain an advantage and use it to entrap the unwary one. And God will permit such snares because those only who are loyal and faithful, and therefore ever watchful, are counted *worthy to escape* their strong delusion. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

The Apostle forewarns the church, not only of the certainty of such perils, and of their character, but also of their manner of approach. On one occasion he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. [Such were the great and destructive papal powers.] Also *of your own selves* shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:29, 30.) Some of these Paul and the early church encountered in that day. Paul was often in perils among false brethren who, concerning the faith, had made shipwreck, and who greatly withstood his words—his efforts to build up the church in the most holy faith. (2 Cor. 11:26; 1 Tim. 1:19; 2 Tim. 4:14-17.)

He shows also that from such false brethren, brethren who have erred from the truth and become teachers of false doctrine, will come the church's greatest peril in these last times. (2 Tim. 2:16-18; 3:5.) And in order that we might recognize and beware of them, he very minutely described them, though the clear significance of the warning is somewhat beclouded by a faulty translation, which reads as follows:—

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,* trucebreakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; ever learning, and never able to come to the knowledge of the truth."

The description as here translated, the reader will observe, is incongruous; for men of such villainous character could have no form of godliness. Read the description again and consider—How could a proud, covetous, boastful blasphemer, a truce-breaker, a false accuser, incontinent and fierce, a despiser of those that are good, a heady, highminded, pleasure-loving traitor, have any form of godliness whatever, or deceive any one in this respect. Such a fierce character and bold blasphemer could not possibly palm himself off as a child of God; nor would he attempt it. The fact is that our translator did not fully comprehend the Apostle's language, and in rendering it into English they put the heaviest possible construction upon the Greek words, and thus the picture of these persons is overdrawn.

Thus, for instance, the Greek word here rendered "blasphemers" (verse 3) is *blasphemos*, which signifies *one speaking injuriously* or *an evil-speaker*. Now, judging merely by the word, regardless of the context, we would not know whether in this instance the evil speaking is carried to the extent of revilings or not; but as it stands related to the context—in view of the after statement that these have a form of godliness (verse 5), though lacking its real power—we must conclude that those milder or more subtle forms of evil-speaking, which would be consistent with hypocritical forms of godliness, are referred to, and therefore that our English word *blaspheme*, though it means evil-speaking, is too strong a term by which here to translate the Greek word *blasphemos;* for the full and generally understood significance of the English word *blaspheme* is—"To speak of the Supreme Being in terms of impious irreverence, to revile or speak reproachfully of God, Christ, or the holy Spirit—to speak wickedly of, to utter abuse or calumny against, to speak reproachfully of."—*Webster*.

So, also the word *apeithes*, rendered "disobedient," signifies *not persuaded;* and the expression "disobedient to parents" would consequently signify *not of the same persuasion*, or *not of the same mind as were the parents*. The word *anosios*, rendered "unholy," which signifies *unkind* or *unholy*, would likewise, in view of the context, be better rendered by the milder English term, *unkind*. The word *aspondos*, rendered trucebreakers" (verse 3), signifies *irreconcilable* or *implacable—i. e.*, stubborn or constant inenmity. The word *akrates*, rendered "incontinent," signifies, more properly, *without strength*, or *without self-control*. Though this thought is also in the English word "incontinent" a coarser meaning generally attaches to the word. The word *anemeros*, rendered "fierce," signifies *not mild, savage*. That is, it may be a great or small lack of mildness, amounting in some cases to savage bitterness. But, again, the fierce or savage idea is not compatible with any pretensions to godliness, as intimated in verse 5. The word *aphilagathos*, rendered "despisers of those that are good, would thus be better rendered *not friendly to the good*.

Thus revised the Apostle's language reads as follows: "For men shall be lovers of their own selves [selfish], covetous, boasters, proud, evil-speakers, not of the same mind as were their forefathers [*i. e.*, devisers of new doctrines], unthankful, unkind, irreconcilable, false accusers, without self-control, not mild, not friendly to those that are good—traitors, heady, high-minded, lovers of pleasure more than lovers of God [*i. e.*, preferring their own will or pleasure to the will or pleasure of God]; having a form of godliness, but denying the power thereof; ever learning, and never able to come to a knowledge of the truth."

It should be observed also that the word *men*, in verse 2, is emphatic in the Greek text, as shown in the *Emphatic Diaglott*, thus indicating that a particular class of men is here referred to, which, according to the description, can be none other than those mentioned in Acts 20:29, 30, viz.: men "*of your own selves* [men of your own company, men whom you have hitherto regarded as members of the body of Christ, and who still claim to be such], who shall arise speaking perverse things" [perverting the truth.]

But why, you ask, should any one who had once received the truth desire to pervert it? The Apostle answers that their object is] "to draw away disciples after them." And for this purpose, of leading away disciples after them, they keep up the form of godliness, although they deny its power—the only power by means of which any of the fallen race can be reckoned godly or righteous in God's sight—viz.: the power of the precious blood of Christ, which cleanseth us from all sin, as long as we appreciate and accept this salvation through faith in his blood.

* The Sinaitic, the oldest and most reliable MS., omits the words, "*without natural affection*," they being no part of the original text.

Well may we inquire, as we realize that we are living in the last days here referred to, Is there such a class of enemies to the truth and to the church actually in existence to-day? Truly, the voice of prophecy has never set up a false alarm, or foretold an uncertain event. The perilous times have come and the foretold perils are all about us. Side by side in the same communities with the humble, faithful, consecrated saints—in the same little assemblings together of those who have escaped from the bondage of Babylon, in the same households, and often at the same table of the Lord, there has also been developing a class who are "lovers of their own selves [selfish], covetous [of honors and distinction and the praise of men—ambitious], boasters [as though the credit of the truth now due and received were in some way due to them, and as though they had a right therefore to alter and amend it at their pleasure], proud" [of that knowledge which should be received with only humility and thankfulness, and which can be retained only under these conditions].

Because the light of newly unfolding truth has dawned upon their pathway, they, in common with the faithful saints, no longer are of the same mind as were their parents; but the goodness of God thus manifested to them, instead of cultivating in them a spirit of thankfulness and co-operation, which is its design, seems to arouse a spirit of pride and ambition, which does not long hesitate to make merchandise of the truth for ambitious ends, however trivial and foolish those ends may be.

And in pursuance of the ambitious policy, by degrees they become "evil-speakers [against the doctrine of Christ and those who believe and teach it] unkind, unfriendly to those that are good [who hold fast the truth in righteousness], and false accusers" [of such]. As they proceed in this way they seem to lose all former strength of Christian character. They become irreconcilable to the truth, so that neither Scripture, nor reason, nor the example of the faithful, has power to restore them. Loving their own wills more than the will of God, they grow more and more proud and boastful of their attainments—high-minded and heady. Not submitting themselves to the Head of the body, Christ Jesus, they are ambitious to head new factions themselves, and thus they turn traitors to the truth.

They claim, too, to be very earnest students of the Word of God; and so they are, but they never come to a knowledge of the truth. They are after something new, some new and peculiar "find" in the mine of God that will attract the wondering gaze of many curious disciples. But, alas for their purpose! there are no such real curiosities in the blessed Word of God; but the zeal of these ambitious ones is equal to the emergency, and one after another the actual truths are beclouded, distorted and perverted to this ignoble end and presented as newly found truths. And the unwary receive them as such, not recognizing at first that they are subversive of the entire system of divine truth. Thus their faith in the truths already learned is unwittingly undermined; they are caught in the snare of the enemy; and as they continue to give ear to these seductive influences they become more and more entangled, until, having lost their anchorage, they find themselves adrift on a vast sea of unbelief, floating they know not whither. Like their leaders, they may retain the form of godliness but have lost its power.

But there is another feature of the description of these false teachers, whose ambitions place so many perils in the pathway of the saints which should not be overlooked. Verses 6 and 8 describe, or rather illustrate, the *manner* in which the influence of such teachers will be brought to bear upon the church. Their opposition is not expressed in bold, defiant terms, and emphasized and enforced with vehemency. As here intimated, their policy is crafty, deceitful, sly, under pretentions of godliness, love of truth, and zeal for the truth. Their influence will be exerted somewhat after the *manner* of a vile class mentioned in verse 6 who "creep into houses and lead captive silly women laden with sins and led away by various inordinate desires." Not that such will be the actual immoral character of these teachers, but that their policy will be similarly seductive.

Their actual course is more particularly described in verse 8 thus: "Now *as* Jannes and Jambres withstood Moses, *so* do these also resist the truth: men of corrupt minds [corrupted or turned aside from the truth], reprobate concerning the faith." Thus we are shown that the opposition to the truth will be manifested in a subtle, deceptive course similar to that of those opposers of Moses. They opposed Moses by doing something similar to what he did, thus confusing the people. God had given Moses power to do certain miracles in order to prove to Israel that Moses was his divinely empowered agent. And Satan forthwith empowered his agents to duplicate those miracles to some extent, though not perfectly, thus endeavoring to confuse the minds of the people and to unsettle their confidence in Moses and his leading and teaching.

Just so it is today: the studied effort of false teachers—false brethren developing in the very midst of the church—is to offset the truth by plausible forms of error, to unsettle confidence both in the truth and in all teachers of the truth, thus to lead away disciples after them and their theories. And in consequence of the allurements of these false teachers, and of the unfaithfulness of many to the love and service of the truth which they have received, a class in the midst of the church will give much encouragement to the ambitions of these false brethren; "for," says the Apostle (2 Tim. 4:3, 4), "the time will come when they will not endure sound doctrine, but after their own desires [desires for something new] shall they gather to themselves teachers, having itching ears [for new and strange things]; and they shall turn away their ears from the truth, and shall be turned unto fables."

Nor will this class be only a small minority; for, in order that the faithful may not be discouraged when brought face to face with these things, they are forewarned (Psa. 91:7) that, before this conflict ends, a thousand shall fall at their side and ten thousand at their right hand. Thus realizing that God foreknew it all and that the accomplishment of his glorious purposes is not in the least endangered thereby, they may still have confidence and joy in view of the glorious consummation of his plan and of their promised position in it.

But how shall the faithful believers act towards these false brethren in their midst? Shall they take them by the hand as formerly and bid them God-speed? Shall they recognize them as brethren in Christ when they have denied the faith, when they have rejected salvation through the precious blood of Christ and now claim it of God as their just right, as the reward of their own righteousness after they have, as they say, slain the enmity that is in them? Are such indeed our brethren? are they owned of God as sons? and shall we indeed walk with them and be guiltless? What does the Apostle say we shall do? He says, "From such *turn away*." (Verse 5.) "Be not ye partakers with them; for ye were formerly darkness, but now are ye light in the Lord: walk as children of light . . . . and have *no fellowship* with the unfruitful works of darkness, but rather reprove them." (Eph. 5:6-11). And the Apostle John (2 John 11) emphasizes Paul's counsel, saying, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds."

Such "evil men," says Paul (verse 13), "shall wax worse and worse [more and more bold and aggressive, as they receive encouragement from that rapidly increasing class who will no longer endure sound doctrine], deceiving [others] and being deceived"—[themselves—being more and more firmly intrenched in the snares of their own weaving, so as to make it impossible to extricate them]. But, nevertheless, the time is coming when they shall proceed no further; for their folly shall be manifested unto all men, as was the folly of James and Jambres, who could not forever withstand the teachings of Moses, the servant of God.—Verse 9.

Then Paul proceeds to call attention to the ground of Timothy's confidence in himself as a faithful teacher of divine truth, saying, "But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." (Verses 10, 11.) Such are always the marks of a true teacher. His doctrine will be that which the most thorough investigation of the Scriptures most clearly proves and establishes beyond all peradventure. His manner of life will be consistent both with his faith and with his consecration to the Lord. His purpose will be the building up of the church in the most holy faith. His faith will be positive and clear—not mere guess-work, but knowledge, based upon the sure Word of God, with whom is no variableness nor shadow of turning. And his great love for the church will be manifest as was Paul's, and as was Moses' love for Israel, by longsuffering, patience and meek endurance of persecution, both from an opposing world and from false brethren arising in the midst of God's people. And in such persecutions no true teacher will be lacking; for "all that will live godly in Christ Jesus shall suffer persecution." (Verse 12.) Such has been the experience of every true teacher that God has ever raised up to deliver and guide his people. Witness Noah, Moses, Paul and Luther.

But, beloved, our advice to you in these perilous times, when error is taking on its most baneful and deceitful forms, and when it is finding its most active agents amongst false

brethren and sisters in your very midst, and when fidelity to truth, therefore, occasions the severing of some of the tenderest social ties you have ever known, even among those with whom you once held sweet converse as you walked together to the house of God—yes, in these times let us again urge the counsel of Paul—"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" for it is written (John 6:45), "They shall be all taught of God."

Whoever the human agent may be that God has made use of to bring you to a knowledge of the truth, he was simply an index finger to help you trace it for yourself on the sacred page; and in humility and faithfulness he made no greater claim than this, assuring you that the holy Scriptures to which he ever and continually pointed are indeed "able to make you wise unto salvation through faith which is in Christ Jesus;" and that "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Therefore, dearly beloved, what you have learned concerning God's glorious plan of the ages, and concerning your privileged place in that plan, as heirs of God and joint-heirs with Jesus Christ, his Son, and concerning the conditions upon which you hold this precious promise and may finally realize it, and concerning that great foundation doctrine of our redemption from sin and death through the precious blood of the man Christ Jesus who gave himself a ransom for all, upon which fact rests the whole superstructure of the wonderful and glorious plan, *hold fast* these things, knowing of whom you have learned them.

This precious truth is God's message to you, not man's. No such high and glorious hope could ever have entered the mind of mortal man, had not God revealed it by his spirit, as he has done through faith in his Word, in his own due time. It is all in that Word. Search and see for yourselves; and be not faithless but believing. It comes not to you on the miserable authority of vain imagination, or dreams, or doubtful visions, but on the authority of God's most holy and authentic Word. True, it is almost too good to believe, but is it not just like our God? Does it not gloriously illustrate the breadth of his mighty mind, the scope of his marvelous wisdom and power, and the depth of his love and grace?

Continue, therefore, in the things which thou hast learned, and hast been assured of (having proved them yourselves from the Scriptures), and be not of them who turn away their ears from the truth and are turned unto fables. And observing those who have a form of godliness, but who, nevertheless, by their false teachings deny the power thereof, "*from such turn away*," and "have no fellowship with the unfruitful works of darkness, but rather reprove them." We cannot serve two masters; we cannot espouse the cause of truth and the cause of error as well; nor can we retain the friendship of God and of the advocates of error also.

Who is on the Lord's side? let them rally around the Lord's standard. All told, they will only be a "little flock." Like Gideon's band, the company now gathered by the proclamation of the harvest-message of truth must be tested and sifted until only the loyal, faithful, true-hearted, brave and valiant soldiers of the cross remain; and to these, though their numbers be small, will the laurels of victory belong when truth and righteousness finally prevail. Let no man boast of numbers now when the highest interests of the elect of God are all bound up with the faithful few, to whom it will be the Father's good pleasure to give the kingdom.

"Count me the swords that have come."
"Lord, thousands on thousands are ready."
"Lo, there are too many, and with them are some
Whose hearts and whose hands are not steady.
He whose soul does not burn,
Let him take up his tent and return."

"Count me the swords that remain."
"Lord, hundreds on hundreds are daring."
"These yet are too many for me to attain
To the victory I am preparing.
Lead them down to the brink
Of the waters of Marah to drink."

'Lord, those who remain are but few,
And the hosts of the foe are appalling,
And what can a handful such as we do?"
"When ye hear from beyond my voice calling,
Sound the trumpet! Hold the Light!
Great Midian will melt in your sight."

"Temptations never give us notice. Can we expect them to do so? The sailor does not expect to have notice of every gale of wind that blows upon him. The soldier in battle does not reckon to have notice of every bullet that is coming his way. By what apparatus could we be kept aware of every advance of the evil one? The very essence of temptation often lies in the suddenness of it. We are carried off our feet before we are aware. Yet we must not say, because of this, 'I cannot help it;' for we ought to be all the more watchful, and live all the nearer to God in prayer. We are bound to stand against a sudden temptation, as much as against a slower mode of attack. We must look to the Lord to be kept from the arrow which flieth by day and the pestilence which walketh in darkness. We are to cry to God for grace, that, let the gusts of temptation come how and when they may, we may always be found in Christ, resting in him, covered with his divine power." —*C. H. Spurgeon.*

THE PROPHET LIKE UNTO MOSES

DEUT. 18:15-22, AND ACTS 3.

In these Scriptures is to be found our subject. In the former is the prophecy of Moses, and in the latter Peter touches on its fulfillment. To find an apostle dealing with the fulfillment of prophecy is a great advantage, as it is one of our best safeguards against error and uncertainty. It is here, as it frequently happens elsewhere in similar cases, minute details are not dealt with: only broad outlines. Peter identifies the Prophet like unto Moses, and indicates the sphere and scope of his mission, together with its results. The likeness is not of a personal kind, either in nature or character: but is to be found rather in position and work. Nor is this likeness at all exact, being that of antitype to "type," reality to "figure," or substance to "shadow."

I. As "*our Passover*," Christ is the Prophet like unto Moses. When the Passover was instituted, "the Lord spake unto Moses and Aaron in the land of Egypt, saying, 'This month shall be to you the beginning of months; it shall be the first month of the year to you.'" There is an adequate reason for this. The life which man derives through the first Adam is condemned; and God has never entered into covenant with man on the basis of condemnation. In the institution and observance of the Passover, the people were typically passed over from death unto life. Their physical lives were preserved when others were destroyed; and that preservation is a type of a more widely extended and enduring one. In the treatment of the Passover lamb, there are at least two points which ought to be specially noted. First, as to the *blood:* "They shall take of the blood and strike it on the two side posts and on the upper doorpost of the houses wherein they shall eat it . . . . and the blood shall be for a token upon the houses where ye are; and when I see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt" (Ex. 12:1-28). Very early the eating of blood was prohibited: "Flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:4). This prohibition was frequently repeated, and a specific reason assigned for it: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. 17:11). The shedding and sprinkling of the Passover blood is a striking "figure" of giving "life for life"—the requirement of divine justice before the condemned could be justified. It was only a "figure," however—the reality came afterwards: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18-19). The other point is as to the *flesh:* "They shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it . . . . with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover." Through the blood-shedding, the life of the Israelites was preserved; but the wilderness journey was before them, and they had to eat of the flesh as well. This feature, too, is a striking "figure" of the Lamb of God—"our Passover." Through the shedding of his precious blood we have life. But that is not all. The journey of life has to be pursued, the enemies of life have to be overcome, the work of life has to be accomplished, and the discipline of life has to be perfected. In all this there is wear and

tear—weariness and exhaustion; but our strength is renewed by heavenly food: "My Father giveth you the true bread from heaven: for the bread of God is he that cometh down from heaven and giveth life unto the world . . . . He that cometh to me shall never hunger, and he that believeth in me shall never thirst" (John 6:27-58).

II. As "*the Resurrection*," Christ is the Prophet like unto Moses. Typically, the Israelites were "bought" before they began their journey; but they did not travel far until they were brought face to face with another divine lesson. "The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them encamping by the sea." With the sea before them and Pharaoh's host behind, the children of Israel saw no way of escape, and in terror they cried out: "Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" By divine appointment Moses had "bought" them with blood, and by the same authority he had to deliver them with power. He was not overcome, either by the faint-heartedness of the people, the power of Pharaoh, or the untowardness of the position: "Fear not," (said he) "stand still, and see the salvation of the Lord." He "stretched out his hand over the sea," "the waters divided," and the children of Israel passed through "upon the dry ground." "The Egyptians pursued and went in after them." Moses again "stretched forth his hand over the sea," and "the waters returned and covered the chariots and the horsemen and all the host of Pharaoh." "Thus the Lord saved Israel that day out of the hand of the Egyptians" (Ex. 14). This transaction is a striking "figure" of the deliverance to be effected by Christ from the bondage and power of death, hades, and the devil. In reference to the "figure," the Apostle Paul says the people "were all baptized unto Moses, in the cloud and in the sea" (1 Cor. 10:2); and he teaches that baptism is an emblem of both death and resurrection (Rom. 6:3, 4). Some theologians would have resurrection without ransom, others would have ransom without resurrection; but the Prophet like unto Moses is *both:* "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). Pharaoh held fast his captives until the typical lamb was slain; so, until the anti-typical Lamb was slain, the devil held fast his captives. When the typical lamb was slain the power of Pharaoh was broken; so, the power of the devil was broken when the antitypical Lamb was slain; and complete matter-of-fact deliverance became a mere question of time. Ransom and Resurrection follow each other like cause and effect—just as sure as the one has been paid the other will be accomplished. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: Repentance shall be hid from my eyes" (Hosea 13:14).

III. As "*the Life*," Christ is the Prophet like unto Moses. The order of events in the type is significant: first the Passover; then the deliverance from Egypt; and afterwards the giving of the law. So it is with the antitype: first the death of Christ for the life of the race; then the resurrection of the race; and afterwards the giving of "the law of the Spirit of life" to the race. In the type, Mount Sinai is the scene of the law-giving "glory;" in the antitype, Mount Zion is the scene of "the glory that excelleth." "For ye are not come unto the Mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of the trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more . . . . but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel" (Heb. 12:18-24). In the type, one nation was delivered from Egypt, and led to Mount Sinai to receive the law; in the antitype, all nations are to be delivered from hades, and led to Mount Zion to receive the law. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and *all nations shall flow unto it.* And many people shall go, and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2, 3). This feature of the likeness between Christ and Moses being of supreme importance, it is necessary to consider it somewhat in detail. The likeness between "figure" and reality very often runs into broad contrast; and in no feature is this more observable than in the present one. The Apostle Paul deals largely with it in his epistles; and perhaps no passage could be found more graphic or sublime than that in 2 Cor. 3. In that short chapter are crowded together more ideas than are to be found in some volumes; and it is our present purpose to enumerate and emphasize some of them.

1. The "figure" was written "in tables of *stone;*" the reality, "in *fleshly* tables of the heart." Stone is a fitting figure of human hearts petrified by sin. Of those upon whom the seed of the kingdom falls, a large proportion are found to be "stony ground." This condition of man was foreseen and provided for. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ex. 36:26). Moses rehearsed all the words of the law unto the people; the Prophet like unto Moses not only rehearses the law, but opens the minds and the hearts of the people to receive it. The disciples were made aware of this soon after he rose from the dead. "Then opened he their understanding, that they might understand the Scriptures" (Luke 24:45); and this operation has been going on ever since, as all true believers can testify, of whom Lydia—"whose heart the Lord opened"—(Acts 16:14)—may be taken as a sample. Moses carried the law to the people in his hands; Christ carries the law to the people in his heart. "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart" (Psa. 40:7, 8). Love begets love. If we would open another's heart, we have to lay bare our own. God acts upon this principle; and God manifest in flesh was an embodiment of it. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). This is the law of love, as it is "the law of faith" (Rom. 3:26); and faith "worketh by love" (Gal. 5:6).

2. The "figure" was ministered "in *letter;*" the reality is ministered in "*spirit.*" The "figure" is the "old" covenant; the reality is the "new." Some theologians would fain find the reality of the present figure in the letter of the Gospel. Not so the apostles—they never used one letter as the figure of another; they used one letter—"*the letter*"—as the figure of a higher and much superior force—"*the Spirit.*" "Our Gospel" (says Paul) "came not unto you in word only, but also in power, and in the holy Spirit, and in much assurance" (1 Thes. 1:5). "For the kingdom of God is not in word, but in power" (1 Cor. 4:20). Change the form of the letter, or the word, as you may, and you do not assist man to break his fetters—you merely change the form of his slavery. He exclaims still, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:29). It is only through "the ministration of the Spirit" that man obtains freedom. "The Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." Its ministration is "the perfect law of liberty" (James 1:25). "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

3. The "figure" was "the ministration of *condemnation*" and "*death;*" the reality is "the ministration of *righteousness*" and "*life.*" The law of Moses is "holy, and just, and good" (Rom. 7:12). It is the ministration of condemnation and death to man because he is unholy, unjust, bad. That which is right must always condemn that which is wrong. The law could do nothing else. It never was intended to do anything else. In proportion to the information it gives, it condemns. "I was alive without the law once; but when the commandment came, sin revived and I died" (Rom. 7:9). *Man's radical need is Life.* The law has neither promise nor power of life in it; and therefore it cannot meet his need. "If there had been a law given which could have given life, verily righteousness should have been by the law; but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:21, 22). "The law of the Spirit of life in Christ Jesus" is the law of righteousness. The operation of this law accomplishes in man what the law of Moses could never do. "For what the law could not do in that it was weak through the flesh, God, sending his own Son in

the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2-4). Some teachers who despair of obtaining righteousness by the law of Moses seem to think that it is obtainable by the law of conscience. *That is a great mistake.* The Jew has the law of conscience, as well as the law of Moses, and he has failed to obtain righteousness, either by the one or the other, or both combined. The fact is, the weakness of the law of Moses is through the flesh; and conscience in this respect is no exception to the other elements of the flesh—*all* are weak, and *all* are sinful. For righteousness, man must look much higher than himself. His only hope is in the Righteous One. "Behold, the days come saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth: in his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called: THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6). Moses taught righteousness, and enforced it by sanctions; it is the Prophet like unto Moses "who of God is made unto us wisdom and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Moses imparted righteous words and righteous motives; in addition to these, the Righteous One imparts righteous life—the power which embodies righteous words in righteous deeds. Nor is this the power of imitation merely; it is the power of being. "He that doeth righteousness is righteous, even as he is righteous" (1 John 3:7), It is "the Spirit of life" permeating the "new man" as really as the blood permeates the "old."

4. The "figure" was "*glorious;*" the reality "*excelleth*" *in glory.* Moses was with the Lord forty days and forty nights "on Mount Sinai, and did neither eat bread nor drink water." When he came down Aaron and all the children of Israel saw that "the skin of his face shone; and they were afraid to come nigh him" (Ex. 34:28-30). Even the ministration of condemnation and death was given in glory. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; . . . . how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in that respect, by reason of the glory that excelleth." Our ideas of the glory of the Prophet like unto Moses, and of his ministration, are naturally contracted and very inadequate. We know something of the sufferings of Christ; but comparatively little of the glory which is to follow. Peter, James, and John, however, had a "vision" of it; and they tell us that "His face did shine as the sun, and his raiment was white as the light" (Matt. 17:2). Saul of Tarsus, too, had a "heavenly vision," and after it he was three days without sight, and neither did eat nor drink" (Acts 9:9). But, of all highly-favored ones, the saintly witness of Patmos stands pre-eminent, and his description of the Glorious One is graphic and sublime in the extreme: "I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last . . . . I turned to see the voice that spake with me; . . . . and I saw one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto brass, as if they burned in a furnace; and his voice was as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last, I am he that liveth and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and of death" (Rev. 1:10-18). That is an inspired conception of the present glory and majesty of our Lord and Savior Jesus Christ. Perhaps we are to receive no fuller description of it until that day when we are to see it for ourselves. He is glorious in retinue, glorious in person, glorious in position, and glorious in power and authority. "All power (said he) is given unto me in heaven and in earth" (Matt. 28:18). The glory of Moses has been "*done away,*" the glory of Christ "*remaineth:*" "For . . . . the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government, and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this" (Isa. 9:6, 7). The lawgiver of Israel put *a veil* on his face when he spoke to the people; and that veil was typical of the blindness of their hearts. "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "For God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"—2 Cor. 4:3, 4, 6.

5. The "figure" was *a present possession;* the reality is *an object of hope:* "Seeing then that we have such hope, we use great plainness of speech." It would be well for us to note that "the ministration of the Spirit" is an object of hope. Many plume themselves with the conceit that they have that ministration now in all its fullness. Not so the apostles. Paul makes their position clear: "By manifestation of the truth (wrote he), commending ourselves to every man's conscience in the sight of God." "In all things approving ourselves as the ministers of God . . . . by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." "In nothing am I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 4:2; 6:4-7; 12:11, 12). Who is there in the present day that can show such a record? And yet *to Paul* "the ministration of the Spirit" was *an object of hope.* One of his statements to the Corinthian believers is somewhat enigmatical: "Ye are our epistle, written in our hearts, known and read of all men." Mark: Believers are an epistle, that epistle is written in the apostle's heart, and it is known and read of all men. How can an epistle which is written in one man's heart be known and read of all men? It was Paul's hope that these believers would one day be "manifestly declared to be the epistle of Christ," which was written in his heart. "Our hope of you is steadfast, knowing that as you are partakers of the sufferings, so shall ye be also partakers of the consolation." We are your rejoicing, even as ye also are ours in the day of the Lord Jesus" (2 Cor. 1:7-14). "We, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire." "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming" (1 Thes. 2:17, 19). These believers were not then "manifestly declared to be the epistle of Christ," but it was Paul's hope that they would be so declared, and that hope was written in his heart. *When* is "the epistle of Christ" to be "known and read of all men?" When it becomes *like* its writer—the Christ: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is" (1 John 3:2). *Why* is the epistle to be like its writer? These words spake Jesus, and lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy Son that thy Son also may glorify thee . . . . O Father, glorify me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world . . . . I pray for them . . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:1-23). Mark: Christ prays that he may be glorified; Christ prays that believers also may be glorified, "*that* they may be made perfect in one;" and Christ prays "that they may be made perfect in one, *that* the world may know" that the Father hath sent him. When that marvelous prayer has been answered—as answered it certainly will be—*then* will believers be "known and read of all men—manifestly declared to be the epistle of Christ." Not written by that compound and antagonistic process which prevails at present; "but with the Spirit of the living God." Not in some crooked, cramped, contradictory, or undecipherable hieroglyphics—such as the best of us are; but in characters so clear that "the wayfaring men, though fools, shall not err" in reading them. Not limited to one nation, like the figure; the reality—the epistle of Christ—is to be sent to all the "ends of the earth," and will be "known and read of all men."

6. The "figure," in its sanctions, did not extend beyond the *first death;* the reality, in its sanctions, includes the "*sec-*

ond death." That there is to be a second death is clearly revealed: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8). As the first death terminates the first life, so the second death may terminate the second life. Some theologians teach that there will be two terminations to one life; as well might they teach that there have been, or will be, two beginnings to one life; the Scriptures teach no such doctrine. There is a radical difference between the law regulating the first death and that regulating the second. The first death comes upon the entire human race (Adam excepted) *independent of individual will.* "As by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom [margin] all have sinned" (Rom. 5:12). On the contrary, the second death will reach *no man independent of his will.* When "the marriage of the Lamb is come, and his wife hath made herself ready," an offer of the water of life is to be made to every man. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). The *only* obstruction or limitation, to the enjoyment of life as then to be offered will be the will of the hearer—*"whosoever will,* let him take the water of life freely." How very different that will be from the state of things prevailing now. Then will be in full force the law of life and death depicted by the prophets. "The soul than sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. 18:20). "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people" (Acts 3:23). "The water of life freely" then unto everyone who *"will"* receive it; "destruction from among the people" then unto every one who "will *not* hear that prophet." There are those who say, deliverance from the second death may be expected; but the Scriptures utter no such word. They give no uncertain sound as to deliverance from the first death; but touching deliverance from the second death they are silent. While we ought to be prepared to speak whatever the Scriptures speak, we ought also to be prepared to be silent on whatever the Scriptures are silent.

In conclusion: (1) It is simply impossible to compress "the ministration of the Spirit" so as to bring it within the limits of the present age. There is in that ministration a galaxy of life, and light, and liberty, and love, and power, and righteousness, the glory, and blessedness, which is altogether incompatible with the present state of things. The more determinedly the work of compression is driven, the more conspicuous becomes its failure; and therefore, of necessity, we have to look forward to post-resurrection times for the beneficent fullness of that ministration. As that is so, it may be asked: (2) Is there no part of the "ministration of the Spirit" now? Most certainly there is. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures" (Jas. 1:18). Those being taken out from the others now are the "first fruits." So is it as to the blessedness enjoyed now by those who are taken out. "In whom also after that ye believed ye were sealed by that holy Spirit of promise, which is the earnest of our inheritance" (Eph. 1:13, 14). But, the *"first fruits"* are *not* the *"lump,"* nor is the *"earnest"* the *"inheritance."* The "first fruits" and the "earnest" are indications of the nature of the "lump" and of the "inheritance," and pledges, too, that the "lump" and the "inheritance" will follow in due time. "For if the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—Rom. 11:16, 23.

JOSEPH MOFFITT.

It is said that the Jewish population of Russia doubles its numbers in thirty years, while the native population doubles only in ninety years and the population of Europe only in one hundred and fifty years. The Russians therefore fear the time when they will be outnumbered.

The Jews who are being driven by persecution to Palestine, although unable to understand each other's language, have all some knowledge of Hebrew, which, it is said, is rapidly becoming a living tongue in the Holy Land.

LETTER TO THE CHURCH AT ALLEGHENY

[Brother Russell's letter to the church at Allegheny is published below as of interest to all TOWER readers.]

Odessa, Bessarabia, Russia.
August 1st, 1891.

TO THE DEAR BRETHREN AND SISTERS OF THE CHURCH AT ALLEGHENY:—Greeting to you all in the name of our Redeemer and King.

We are thus far upon our long journey and are feeling weary from so constant travel; but, thank the Lord, we both are quite well—spiritually and physically. We pray for you all the same heavenly blessings.

You will be pleased to learn that our journey is proving profitable to us, as hoped. I will not give details or particulars now (leaving that for a general report in the TOWER), but will merely say that we already appreciate the situation of Europe much better than before.

You will be glad to learn that during our journey we have met several who manifested a deep interest in God's great plan of the ages, and who said they would procure and read DAWN, and search the Scriptures to see whether these things be so presented therein. One of these was a Hebrew with whom we rode from Dresden to Vienna. The gentleman (a merchant) had a noble and intelligent face, and until he so informed us we did not surmise him to be a Jew. We had inquired of him respecting the laboring classes—their daily wages, etc., and conversation turned upon the proportion of Catholics and Protestants, and finally to the subject of true heart-religion. He remarked that although almost all the people of Austria, except the Jews, are counted as Roman Catholic Christians, yet a truly religious spirit is lacking. He said that there were strong evidences that a persecution of the Jews in Austria may soon break out which would lead to as great or greater affliction upon that race than is now being experienced in some parts of Russia.

We assured him that these things must so be; that God through his prophets had clearly pointed out that he would permit persecution in all lands in order to drive out the Jews and to give them no rest; and further, that the Scriptures showed that the time for this was now due; but that while Israel feels the trouble sharply, *this* trouble (Isa. 26:16-19) is really unlike all others of the past 1800 years upon that people—it is not a mark of divine disfavor, but, contrariwise, of favor; for by it the Lord would awaken them from present lethargy and contentment among the nations, to cause their hearts to long for the Promised Land as an everlasting possession, because his time has now come to re-gather in Palestine the faithful, longing Jews and to remove from their hearts the blindness of unbelief.

But, we inquired, what evidences do you see of a persecution of the Jews in Austria? "Very strong indications," he answered; "for instance stories are being circulated among the ignorant to the effect that the Jews kidnap Christian children and kill them and drink their blood; and the same class is told that if it were not for the Jews they would all be prosperous, money plentiful, wages high, etc. "Why," said he, "one labor agitator publicly declared recently that the *only remedy* for the grievances of the poorer classes is to *kill all the Jews.* He said, 'We must do with them as was once done with the French at Seville' (—massacre them). That man," he continued, "is well known as a bad man: he had already done penal service (once for making counterfeit money); yet so greatly was that man appreciated for his hatred of the Jews that he was elected to the Austrian Parliament by a large majority."

We then briefly pointed out the matters detailed in MILLENNIAL DAWN, VOL. II., how that God's Word reveals his plan: that as Israel had 1845 years of favor, which terminated with their rejection of Messiah, Jesus, so they were to have 1845 years of disfavor (during which period the Gospel church would be selected) after which favor would return to Israel and their blindness of unbelief in Messiah be removed. As we proceeded to quote and to cite the prophecies referring to this "double," our friend began to note the passages, saying, "I am greatly interested in all this, for *I am an Israelite.*"

We assured him of our love for all who are Israelites indeed, and proceeded to point out that the "double" was completed in 1878; that in that very year a Jew was the leader in the Berlin Conference of Nations; and that there began the preparation for Israel's return to God's favor and to Palestine. We pointed out that as they as a nation were 37 years in

falling, so they would be 37 years in *rising* again to nationality, and that the present and prospective persecutions in all lands were but parts of the favor of God to bring them as a people to a condition in which all sincere Israelites would be blessed by Messiah, the Truth and the kingdom.

The Hebrew friend and another traveling companion from Ireland, who overheard the conversation, are to receive the DAWN, and at once begin careful studies of these things. May God's blessings be upon them as they search, and may the true light—Christ—enlighten them both in all things pertaining to his name and kingdom.

One of the most interesting of our experiences thus far was our visit to Brother Joseph Rabinowitch at his home in Kischenev, Russia. He welcomed us warmly, as did all the family, all of whom are believers in the Lord Jesus. We had a pleasant and, we trust, a profitable visit, in which we learned what we could of the work, past and present, among the Israelites.

We found Brother Rabinowitch pleasantly and comfortably situated: his home, office and new hand press for printing tracts are alongside of, and connected with, a new and very neat house of worship, which will seat about one hundred and twenty-five persons. We were struck with the close correspondence in many particulars between his work among the Israelites and our work among Christians. He finds the Israelites looking for a kingdom of God, but disbelieving in Jesus as the Redeemer and King. We find Christian people trusting in Christ Jesus as Redeemer, but ignorant and disbelieving concerning the Gospel of the Kingdom. He finds many Jews anxious, privately, to know about the Redeemer, but fearful to incur the odium of their co-religionists. We find the same yearning and fear among Christians concerning the kingdom. Undoubtedly both parts of the work (for it is one work in the sense of being under the one Lord) are making greater progress than appears on the surface. A heart work is in progress, much of which will bear no fruit until the great time of trouble has further unsealed the vision and the understanding.

Brother Rabinowitch has the New Testament and quite a number of tracts printed in what he terms Hebrew-Russo-German jargon—the only language which the lower classes can fully comprehend. Kischenev contains about 50,000 Israelites, so he has an excellent location for his work.

We found him well acquainted with the teachings of DAWN and in deep sympathy with the same. We took sweet counsel together of the Lord's work and each other's experiences, and of the necessity for holding fast to the word of the Lord's testimony.

Fearing that he was inclined to preach Christ's first advent and his sacrifice for sin almost to the exclusion of the kingdom, we urged that he forget not the Lord's instruction upon this subject—"This *Gospel of the Kingdom* must be preached in all the world for a witness." We urged that in presenting the subject to the mind of an Israelite, Christ Jesus the Redeemer of men would be much more acceptable, if presented from the standpoint of Christ Jesus the King, about to establish his long-promised kingdom—to make which an *everlasting kingdom* he died ("the just for the unjust") 1800 years ago.

Brother Rabinowitch replied that he well knew the truth of what we said, but that though he had not totally neglected the subject of the coming of Christ as the King, yet he had heretofore felt that the second coming of Christ and the kingdom then to be established were subjects for those more advanced in Christian knowledge, and that, therefore, his discourses in the past had been chiefly in proof that Jesus of Nazareth was the Messiah foretold by the prophets.

Our advice to him was, that the church had for eighteen hundred years preached thus, and to little effect; and that the Lord's Word now pointed out a new message for Israel, saying: "Comfort ye, comfort ye my people: speak ye comfortably to Jerusalem and cry unto her *that her appointed times are accomplished*, for she hath received of the Lord's hand double for all her sins." (Isa. 40:1, 2.) We suggested that this meant a preaching to them of the return of divine favor to them as a people *before* they had believed in Christ, and that with this return of God's favor would come the opening of the long-blinded eyes to recognize in Christ Jesus the Sun of Righteousness whose beams of blessing were already shining upon them. While assenting to the proposition, that without a full acceptance of Christ there is no possibility of everlasting salvation for either Jew or Gentile, we urged that a *measure* of blessing was about to come to the people of Israel in order to reveal Christ to all who are Israelites indeed. We reminded him, also, of the Lord's declaration that the knowledge of the kingdom about to be established constitutes no insignificant part of the Gospel which the Lord wished to have preached in all the world, but which so many Christians had lost sight of —"This *Gospel of the kingdom* must first be preached in all the world for a witness." In this connection we related to him our experiences with the Hebrew merchant *en route* for Vienna, and his interest so keenly and so quickly awakened by the fulfillment of the prophecies of Isaiah and Jeremiah, now manifestly in progress in its due time. We believe that the kingdom will, hereafter, have a still more important place in Brother Rabinowitch's preaching and we doubt not that the results will proportionately increase, to the praise of the Great King, in the turning away of blindness from Israel.

At parting we knelt in prayer with Brother Rabinowitch and his family in the forepart of the Chapel, each committing the other to the love and care of the one Lord whose work we each serve, though in different spheres. We left, extending our warm thanks to all for the kind hospitality received, and with our best wishes for their future welfare, receiving the same good wishes from each of them. At the railway station we were again greeted by Brother Rabinowitch and his son John (a very promising young man of about twenty years, from whom we hope to hear very soon in the Lord's vineyard). They had come to see that we experienced no difficulty with our tickets and baggage, and especially for a final good-bye and "God bless you." Both father and son kissed me (a custom much more usual among men here than in America), saying, "Pray for us when you are at Jerusalem, the City of the Great King, and especially when on the Mount of Olives." We assured them that we would do so, and asked their prayers also with us.

And now, beloved in the Lord, Farewell. When at the Mount of Olives, as everywhere, be assured that the church of Christ at Allegheny, as well as the saints everywhere scattered abroad, will be remembered and loved and prayed for by my beloved helpmate, Sister Russell, as well as by myself.

Truly your brother and servant,

CHARLES T. RUSSELL.

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VIEW FROM THE TOWER

"AS I HAVE LOVED YOU"

"By this shall all men know that ye are my disciples, if ye have love one to another. A new commandment I give unto you, That ye love one another. As I have loved you, love ye also one another."—John 13:34, 35.

The law of love is the golden rule which, if in operation, would settle all disputes and controversies, and wipe out all bickerings, jealousies, strife and contention. In the world it does not prevail, though all men acknowledge that it should. Yet the world is not wholly loveless. In the midst of all its suffering and woe and sin we often hear of brave, heroic deeds, even by those who know not God; while abroad in the world there is a very general effort for the general good of mankind, prompted to a considerable extent by the somewhat latent principle of love which is a part of our common inheritance from our father Adam's original perfection not yet wholly lost.

How often have men risked their own lives to rescue their fellow-men from drowning, or burning, or shipwreck, or railroad disasters. How often has the benevolent hand contributed freely to the necessities of suffering neighbors, or suffering communities. And while much of the more public charity is often ministered with ostentation which betrays an undue love of approbation, it is but just to conclude that there is at least a mixture of the higher motives. And to that extent is such a one blessed in his deed.

At the present time, as never before in the history of the world, men are studying, if not very generally practicing, the golden rule of love. They see that if it were in general operation the whole world would be greatly blessed by it. But how would it operate? How *should* it operate?—that is the perplexing question. One of the most popular suggestions among the masses of the people is what is commonly termed social-

ism. And just here we wish to introduce a brief article on the subject clipped from a recent issue of a secular journal. The article is as follows:—

A QUESTION OF TODAY
SOCIALISM AND PROGRESS

"All readers and thinkers are watching with interest the struggle of the civilized world with Socialism—a product evolved from the conditions and thoughts of the masses, peculiar to the closing years of the Nineteenth Century. In different nations it assumes different names, but all its aims and objects tend to a re-organization of society and the distribution of wealth. The masses read and think and reason something like this: 'Well, here I am, a poor man, doomed to labor the year in and out; and, do the best I can, I am only able to pay my rent, keep body and soul together, get few luxuries and much misery, and no prospect to better my condition.

"'What matters it to me what becomes of the princes, dukes and generals who wear fine linen and fare sumptuously every day? Let revolution come; my condition cannot be any worse, and might be bettered by killing off our oppressors.' In this frame of mind he is an easy prey to the wily agitator, and thus the ball rolls on, gathering force as it goes, in all the European countries.

"In the United States, only the extreme agitators are prominent, and work under the name of Anarchists, but they are few in number and are not gaining much ground. In Germany the social agitators are gaining rapidly, but there the Socialists must not be confounded with the Anarchists, for the latter have all been expelled from the Socialists' clubs. The Socialists there really represent the progressive ideas of the nation; and, with some slight modifications, their platform is almost identical with modern republicanism. They have become so powerful in that country as to force the resignation of Bismarck.

"In Russia we have the Nihilists, who represent the advanced thought of that despotic nation; in France are the Radicals; in England the Liberals; and so on, in every nation, the social leaven is at work. The toiling millions are endowed with all the natural faculties of those who 'toil not, neither do they spin.'

"The poor man reasons that if this world was made for man to enjoy, it is self-evident that all the enjoyment was not intended for a few individuals; that if a man inherits a fortune and title, he deserves no credit for the accident of birth, and there would be just as much reason and justice in making the rich man divide with his less fortunate neighbor as to let him spend it in riotous living or hoard it up.

"The average toiler also can not see why he should be heavily taxed to support an army of cut-throats, whose sole business was to fight for the glory of a few kings and generals, posing as figure-heads. And so the peasant comes to the conclusion that the people would be all the better off if the armies were disbanded, the titled rulers abolished, and the rich made to disgorge. A settled conviction soon becomes a duty, and the agitators who have nothing to lose and everything to gain by revolution have little difficulty in wielding the toilers in battalions and leading them to vote and work for the overthrow of the government under which they chance to live; for it is a well known fact that, in every nation, this class of people saddle all their woes upon the government, no matter what its form.

"England groans under the oppression of landlords, dukes, titles, lords, etc., and the masses see no reason why they should be taxed to support a royal house which is, at best, only a figure-head; and so social democracy grows apace.

"But while the poor man always is entitled to be heard, the question arises: Suppose property were divided equally, how long would it be before those who have it now would get it back again? The extreme Socialist says, We'll remedy that matter by making an equal division every ten years. But if you do this you destroy the spirit of competition and the desire for improvement, and with all the human aspirations put under this sort of a ban, man would relapse into a semi-savage state, and all law and order be hurled into chaos. *To share equally in property unequally earned is contrary to all political economy.* The best thing for a man to do is to do the best he can under the circumstances.

"To abolish law and order would put every poor man at the mercy of the desperado and the cut-throat: and, with no one to see after the welfare of society, everything would go to eternal smash.

"If the people would devote their intelligence and energy to the reforming of existing institutions and give the agitators a wide berth, much of the existing evil might be ameliorated.

"Communistic Democracies all end in social chaos, and promiscuous socialism means social anarchy.

"Germany is so situated that a strong centralized government will always be necessary for self-protection.

"With Russia on the east with her barbaric millions, and a half million soldiers who are veritable heathen, and France on the west with her desire for revenge, the Kaiser's country must always be on the alert and ready to defend herself. France is more favorably situated, and, if the conservative element keeps the ascendency, may continue a moderate Republic. England will never be what she ought to be, until the masses own the soil. Great reforms are necessary in all the nations, and can only be brought about by reforming existing institutions, and not by adopting the views and impracticable theories of the socialistic agitators."

Here is some sound logic, and some not so sound. The reforming of existing institutions, for instance, would be a hopeless task. The fact is, they are so imperfect that nothing but revolution will reform them. And such a revolution, we are forewarned, is coming; the signs of the times also clearly indicate its rapid approach; and the outcome of that revolution will be the utter wreck of existing institutions—civil, social and ecclesiastical.

But what of socialism? will it survive the world-wide wreck and bring men to a realization of their common brotherhood and to the actual practice of the law of love? No: socialism, however moderate its principles and course in the beginning, must and will degenerate into wild and ungovernable anarchy, which, as this writer claims, places every man at the mercy of the desperado and the cut-throat. The writer truly claims that, "To share equally in property unequally earned is contrary to all political economy." Why? Because it would crush out individuality and enterprise, and rob the worthy individual of his just meed of credit and remuneration, and encourage the unworthy in a shiftless and ignoble dependence. The general tendency of such a course, it is easily seen, would be toward national, as well as individual, imbecility. Any system of political economy which would subordinate the individual to community interests is imperfect and unjust; for the individual has rights, as well as the nation, and the real interests of the nation can only be properly considered as the accumulated rights and interests of every individual of the nation.

When the kingdom of God, which is to displace all present institutions, is set up, it will have respect, not only to national or community interest, but to every legitimate individual interest as well. At first, in the great time of trouble, there will be a great and very necessary leveling process; for the pride of man must be humbled and his dependence upon God must be realized before he can be exalted to the true dignity of manhood. That the individual right of property will be respected is manifest from the promise that "they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat . . . . and they shall long enjoy the work of their hands."

The promise here is not that every man must build his house and plant his vineyard according to a fixed common idea, so that every one will be exactly equal in convenience, elegance or tastefulness. Each man may work out his own ideas and enjoy the results, and also the approbation of God and of his fellow-men for his commendable progress. Will it seem selfish for a man thus to build and plant for his own enjoyment? No. Will it be in strict accord with the golden rule of loving his neighbor as himself? Yes. The golden rule is not to love your neighbor *more* than yourself, but simply *as* yourself. If this man works out his own ideas and carefully guards against any infringement upon his neighbor's right to work out his ideas; and if he is pleased with his neighbor's prosperity as he is pleased with his own, and is pleased under proper circumstances to lend a helping hand if needed and desired, then he is loving his neighbor *as himself*, and doing unto his neighbor *as* he would have his neighbor do unto him. And God's great store house of blessing is large enough and full enough to supply all their need when justice rightly balances the affairs of men. There will be an abundance, not only of comfort, but of luxury, too, for every man; but men will have to learn by degrees how to acquire it. God will not put money into the pockets, nor grand ideas into the minds, of the slothful. Success and approbation and ease and luxury and honor and glory and blessing will reward the righteous and persevering effort of each individual. And the law of God, re-written upon the human heart, will strictly forbid the coveting of another man's lawful right; but every man may rejoice in his neighbor's achievements and prosperity and may be stimulated thereby to greater attainments on his own part: not, however, from a

selfish, ignoble ambition to outdo his neighbor, but from a healthful and pleasurable ambition to develop his own powers and to enjoy the added comfort, etc. While individual interests will be thus conserved to the finest point and to the high purposes of development, thrift and culture, community interests will also be adjusted to the highest degree of national prosperity.

SOCIALISM LEADING TO ANARCHY

Socialism, therefore, is not God's ideal condition for the human race, but it will be the last attempted experiment of fallible, fallen men to adjust their own affairs; and its predicted result is world-wide anarchy and dire confusion.

But though socialism is not God's ideal for man's future happiness, says one somewhat influenced by the infection in the air of these times, would not such a condition be the proper one for the church of God now? Should they not have all things common, so that there could be no difference in the body of Christ? and would not unfeigned love surely lead to such a course? Well, let us see; but let us bear in mind that God acts and would have us act upon established and well founded principles. Where God does not directly express his will concerning the details of our course, he has left them to be gathered from observation of his dealings. So when we discover, as above, that socialism is not according to his purpose, and that such a scheme would be detrimental to man's highest interests of development and happiness, we know, or ought to know, that it would be similarly detrimental now to the highest interests of the body of Christ.

Let us see how. Suppose, for instance, that all who claim to be fully consecrated to the Lord, and therefore members of his body, the church, were to decide today to have all things common—what would be the effect? Well, in the first place, it would necessitate an organization; not merely a small organization here and there, but a world-wide organization, including all such professors, so that all could be on an equal footing. Secondly, It would impose upon each one entering the organization the obligation of placing all his possessions at the disposal of the whole company, or rather of some representatives of the whole company, notwithstanding the obligations or the opposition of friends and relatives; and therefore it would relieve him of all personal responsibility as a steward over those possessions. Then there would be differences of judgment among those thus opposed as to the reasonableness of the opposition, and as to how far it should be heeded; and these individual differences of opinion would have to be decided by the representatives of the company in order to avoid general dissatisfaction. And in time these representatives would assume the dignity of a clerical class with despotic power over all the interests of the church.

Then, again, some of those thus entering the church might, as they often do, fall away from the faith and desire to withdraw from the organization; when, if they could not reclaim some or all of the means put into it, they would feel that they had been deceived and cheated, and the whole church would be scandalized. Then, if it were possible for the church to claim and thus actually to confiscate all the property of its individual members and to re-distribute it in equal measure amongst them all, such a course would gather into it many who, having nothing to lose but all to gain, would come merely for "the loaves and fishes," and the acquisitiveness of many of those already in would be apt to make them anxious to interest others who would add to their financial welfare. And very soon this would be generally understood to be the spur to all efforts of the church to preach the gospel. Thus such an organization would rapidly fill up with poor tares; it would be a scene of contention, bickering, strife and evil-speaking, and a reproach to the cause of Christ. In other words, it would result in the church, as its attempt will in the world, in anarchy and ruin.

In the church, therefore, as in the world, we must recognize *individual* rights and responsibilities, and also the fact that the accountability of each member is to God alone; and that to our Master, who is able to read the heart, to measure the circumstances, and to judge righteous judgment, we must each severally stand or fall. The Lord never commissioned the church to consume its precious time and energy in thus looking after temporal affairs and minding earthly things. The church's talents are consecrated to a higher service—to the service of heralding the good tidings, by the voice, the press and the pen, and in endeavoring to build one another up in the most holy faith—mutually to stimulate zeal, faith, love and the spirit of sacrifice and of patient endurance of hardness as good soldiers for the truth's sake.

In the body of Christ there must of necessity in the present time be different degrees of prosperity in temporal things. We are not all equally endowed either mentally, morally or physically, nor by circumstances nor by education. Some have five talents and some have only one. The question with each consecrated believer, as he comes into the body of Christ, should be, not How can I better my temporal condition? but, on the contrary, How can I sacrifice some of the things which I already have? In some cases the earthly store is very small and yet the spirit of sacrifice finds many a little love-token to present to the Lord; and the Lord, though he is rich and could well spare the trifles thus received, accepts them and commends the deed. But being rich in grace and plenteous in mercy he gives to such due credit on the bank of heaven, and in *due time* they will receive their own with compound interest. Every act of sacrifice here is thus laying up treasures in heaven where moth and rust do not corrupt, and where thieves do not break through and steal.

OUR STEWARDSHIP

The manner in which each member of the body of Christ shall exercise his stewardship of the consecrated talents entrusted to his care is left by the Lord with each individual member. He may use either good or bad judgment in their use, but the Lord will commend and reward according to the motives and not according to actual results. The poor widow was commended for casting her last two mites into the Jewish treasury, because her evident motive was devotion to God and a desire to serve him; though actually she might have made better use of the money than in further supporting that system of worship which was then being displaced by the teachings of Christ. Good judgment, even when prompted by the most zealous spirit of sacrifice, would seldom prompt to the immediate surrender of all one's money talent. The poor widow probably still had, however, a surplus of health and strength and knew she could earn more for her immediate wants; and probably neither she nor a family of starving children lacked the necessities of life on account of it.

If we have families dependent on us, the Lord has made the necessary provision for them our first duty. Children must be clothed and fed and sheltered and trained; and each consecrated parent can use only his own best judgment as to how it shall be done, remembering to do all as unto the Lord, and not as unto the world. If he does so, they will come up ready for the Master's use and will be trained in his love and in his service; the spirit of the world will be pointed out to them in contrast with the spirit of Christ; and they will learn to see the deformity of the one and the grace of the other.

As much, therefore, of the money talent as in the judgment of any individual member is necessary to this work is *properly* used in it, if so used *with an eye single to the glory* of God, and *without any reference to the spirit of the world.*

In view of this individual responsibility of the various members of the church to God direct, we are also told not to judge one another. Each consecrated child of God is made a steward of the talents in his keeping—whether they be talents of money, of time, of influence or of intellect; and no brother or sister has anything to do with those talents, either by way of management or of adverse criticism; nor can he covet them and stand before God guiltless. But he may observe their right use in any case, may emulate the example furnished, and may rejoice in their value to the church at large.

The question now arises as to how that love among the body of Christ, which should make them manifest to the world as the Lord's disciples, is to be manifested, if not by a socialistic community of goods. There are many ways. In the first place, this love will work no ill to its brother; it will neither slander his character, nor cheat, nor envy, nor in any way wrong him. And it will not only be thus negatively good to him, but it will be active to do him service. It will think as favorably of his motives of action as possible and decline to pronounce judgment against them; it will speak kindly and cordially to him and of him; it will sympathize in his afflictions and rejoice in his prosperity; it will, when desired, counsel with him in perplexity and assist him when possible and when needed in adversity; it will rejoice with him in the blessings of divine truth and engage heartily with him in its service. Indeed, all who thus love each other will stand shoulder to shoulder in the great work to which their united talents are consecrated, not covering the talents of any for their temporal use, but anxious to see as much as possible directed into the great channel of the service of the truth. So the Lord loved the disciples, and so they loved each other and worked together in the common cause.

DIVINE LOVE AND HUMAN RECIPROCATION

John 3:1-21.

This subject forms part of a memorable discourse preached by Jesus of Nazareth to Nicodemus, a ruler of the Jews. The words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," must be understood in the light of their context, or they will be largely robbed of their beauty and power. It rarely happens that every element of this brief passage is taken into account; and yet it is necessary to consider each element in detail.

I—THE EXTENT OF GOD'S LOVE

This is expressed by a very familiar phrase, "the world." "The earth" is not "the world," nor is "the age." Both the words and their ideas are different. The world here contains many ages, but it is itself a unit. The primary idea of it appears to be that of "an arrangement," the human race under an arrangement. Of "the Word," who "was in the beginning with God," the Apostle says, "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). The world here, which was made by "the Word," must include every individual of the human race, from the first man to the very last of his posterity. So with the world which God so loved, no individual who has descended from Adam can be beyond its scope. This is corroborated by another phrase in the immediate context—"That which is born of flesh is flesh." That which is born of the flesh is born into the world. "The flesh" and "the world," here, are co-extensive; and as these phrases cover every human being, so the love of God covers every human being. If the love of God does not extend to every man, the man to whom it does not extend cannot be part of "the flesh" spoken of here.

II—THE PROOF OF GOD'S LOVE

The love of God here does not supersede his justice. There is no genuine love where there is not absolute justice. God so loved the world that he GAVE his only begotten son. The proof of God's love here is not in what he taught, or felt, or willed, or said, but in what he did: "In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2; 4:9, 10.) The same apostolic witness says, "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). "The Word" and "the only begotten of the Father" here refer, of course, to the same person. Being made flesh, the sent of God and the gift of God refer to the same thing. Giving the Son, and sending him into the world, was making him flesh. In other words, these phrases all refer to one change—the change from his pre-human to his human existence. The idea of this change is not so much that from one locality to another, as it is from one nature to another. Being sent to the earth and being sent into the world (*Kosmos*—arrangement) are not necessarily the same. Christ might be on the earth without being in the arrangement. He was sent into the arrangement, and he entered it when he became a factor of it. The chief need of those previously in the arrangement was never met, nor could it be met, until Christ met it. When genuine love gives, and gives wisely, it gives what is most needed. The love of God is real love, it is wise love. He gave that which meets the dire necessities of humanity, the dire necessities of every individual, from the first to the last.

There are those who see in the Son of God taking upon himself our nature, and becoming the propitiation for our sins, no proof of the love of God. They say, That is proof of the Son's love, but where is the proof of the Father's? The answer is, In the Father's gift. A real father would much rather die himself than give a beloved child up to death. There is far more love displayed in God giving his only begotten and well-beloved Son up to death than there would have been in God dying himself, had that been possible. "Greater love hath no man than this, that a man lay down his life for his friends" (John 14:13); "but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The proof of the love of God is not only the most conclusive on record, but it is also the most conclusive conceivable.

III—THE PURPOSE OF GOD'S LOVE

In expressing this part of his subject our blessed Lord makes it as unmistakable and as forcible as possible. He says, "God sent not his Son into the world to judge (R. V.) the world." The world had been judged previously. The first life of the world had been judged in its entirety. That judgment was on the representative principle; and in it the whole world was judged in one man—the first Adam. God did not send his Son into the world to do that over again. Men blunder and have to do their work over again. God never blunders, nor has he ever to do his work over again. Christ says twice over that God sent his Son into the world that the world "should not perish." The world was already perishing. It had been perishing over four thousand years. God sent his Son into the world that it might not always perish. The penalty under which the world was perishing is death; and when a man is once dead he is always dead, unless the penalty is nullified.

On the positive side, Christ says that God sent his Son into the world "that the world through him might be saved"—"might have everlasting life"—"might have eternal life." The word here rendered "everlasting" and "eternal" does not necessarily mean endless. Competent authorities render it "age-lasting;" and the age may be long or short, according to the nature and circumstances of the case. Age-lasting life and salvation here are practically the same thing; and there can be neither soundness nor safety without untainted life. Salvation, of course, pertains to the whole man—physically, mentally, and morally—and when thus saved he continues to live. The purpose of God's love in sending his Son into the world is, in the first place, to nullify death—the first death; and, in the next place, to bring in untainted life—the second life. There could be no further judgment until untainted life was brought in, because the tainted life had previously been judged.

"Now is the judgment of this world." Now the world's crisis has come. Now. Not before. This is the beginning of the second judgment. The second judgment is the judgment of the world individually. There could be no individual judgment until there was individual untainted life, and there was no individual untainted life until Christ brought it in. Whenever and wherever he has been offered to any man, or will be offered to any man, his testing, trying, or proving has begun, or will begin. In view of this our blessed Lord exclaimed: "Now is the judgment of this world: now shall the prince of this world be cast out: and I, if I be lifted up from the earth, will draw all men unto me."—John 12:31, 32.

IV—THE RECIPROCATION OF GOD'S LOVE

The extent of the love of God is the extent of the world: the proof of the love of God is the gift of his Son; and the purpose of the love of God is that the world might have life. These were all matters of fact over eighteen hundred years ago; but that does not put the world into possession of this life. There is a definitely prescribed medium through which this life is communicated to man; and every man has to use this medium for himself. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life." The Israelites sinned against Moses and against God. They were bitten by fiery serpents, and were perishing in consequence. By divine command, Moses made a brazen serpent and set it upon a pole. That brought it within the range of their vision; "and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived." (Num. 21:4-9.) It was not when the serpent was made that the serpent-bitten men lived, nor was it when it was elevated: it was when they looked that they lived. Even so, it was not when "the Word was made flesh" that sin-bitten men lived, nor was it when the Son of Man was exalted, but it is when they look that they live. The serpent-bitten had to look with their physical eyes, and the sin-bitten have to look with their mental eyes. In each case the divinely-appointed medium of communication is looking, and that is indispensable. Looking with the eyes of the understanding is expressed by the word believing; and as this is the indispensable medium of communication it is imperative that there be no vital mistake respecting it. Recklessness will not do, nor will ignorance, nor superstition, nor credulity: it must be genuine faith.

1. *The basis of faith is the testimony of God himself.*—"If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." "I pray for them; I pray not for the world, but for them which thou hast given me." "Neither pray I for these alone, but for

them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (1 John 5:9, 10; 1:1, 3; John 17:9, 20, 21.) The testimony on which faith rests is not man's, it is God's own. Man had no testimony on this matter worth listening to until God spoke. God has made himself responsible for the extension of his testimony; and he who promised is faithful and sure to fulfill his promise. Those who live the life of God breathe the Spirit of God, conform to the law of God, do the works of God, and speak the words of God, are the agency for the extension of God's testimony. "In due time" he will see that his testimony is extended, not only to "the ends of the earth," but to the uttermost extremities of "the world;" not only to every individual "on the earth," but also to every individual "under the earth."

2. *The testimony of God is (a) that Christ is the life of the world.*—God sent his Son into the world "that the world through him might be saved," and there is no complete salvation without untainted life. "This is the record, that God hath given to us age-lasting life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." "The bread of God is he which cometh down from heaven, and giveth life unto the world." "The bread that I will give is my flesh, which I will give for the life of the world." (1 John 5:11, 12; John 6:33, 51.) *The testimony of God is (b) that Christ is the light of the world:* "In him was life, and the life was the light of men." "That was the true light which lighteth every man that cometh into the world." "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 1:4, 9; 8:12.) *The testimony of God is (c) that Christ is the love of the world:* "He that loveth his brother abideth in the light." "This is the message that ye heard from the beginning, that we should love one another." "We know that we have passed from death unto life, because we love the brethren." "Hereby perceive we *love*,* because he laid down his life for us, and we ought to lay down our lives for the brethren." (1 John 2:10; 3:11, 14, 16.) *And the testimony of God is (d) that Christ is the judgment of the world:* "This is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son." "As the Father hath life in himself, so hath he given to the Son to have life in himself and hath given him authority to execute judgment also, because he is the Son of Man." (John 3:19; 5:21-27.) Many talk about the judgment of the world without its love, and the love of the world without its light, and the light of the world without its life; but that completely reverses the divine order. Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. Some still talk about those who never heard the gospel being judged by "the light of nature," "the light of conscience," and so on. They might as well talk about them being judged by the light of darkness or enlightened by the life of death. The divine order is the life, the light, the love, and after that the judgment of the world. It is not enough that we exhort one another to "earnestly contend for the faith which was once delivered unto the saints." It is imperative that we see that it is the faith for which we contend. We may contend for something called "the faith," or for this, that, or the other element of the faith; but none of these will do instead of the faith. We must have the faith, the whole faith, and nothing but the faith, and earnestly contend for that.

The man who denies that there is life in Christ for the world has no adequate evidence that there is life in Christ for himself. One says, I am one of the "predestinated," or one of the "elected," and therefore believe that there is life in Christ for me. But it requires as much evidence to prove that he is either elected or predestinated as that there is life in Christ for him; and where is that evidence? Another says: The holy Spirit in my heart tells me that there is life in Christ for me. But it requires as much evidence to prove that the holy Spirit says anything in any man's heart differing from what he says in his Word as that there is life in Christ for him; and where is that evidence? And another quite triumphantly quotes the words—"Whosoever believeth," and says, I believe, and therefore there is life in Christ for me. But faith is not the basis of testimony, it is testimony that is the basis of faith. Without testimony, what is called faith is mere credulity; and without adequate testimony there is no genuine faith. Here all men are on one level. No man has had a revelation to himself and for himself alone. Every man has to believe the testimony which is intended for all, or be without faith, because there is no other. This is a vital point for every man and for every mission. It is quite right to discredit all unscriptural theology, but let us see that it is replaced only by what is sound and defensible. The life, the light, the love, and judgment of God are all links of one chain, and pertain to the same individuals. Drop out any one link of the chain and the others become useless and misleading.

The mere assent to the truthfulness of even all the elements of the faith is not enough. We may advocate the life of God in Christ, and the judgment of God in Christ, while we remain as selfish as sin and as hard as nether millstones. To have unfeigned faith in Christ is to trust him, adhere to him, and be faithful and steadfast in conforming to him. Our perception of the love of God must lead to appreciation, our appreciation to reciprocation, and our reciprocation must never come to an end. This is particularly emphasized by our blessed Lord. He says, "This is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Here "evil" is the opposition of "truth." He "that doeth evil" is the opposite of him "that doeth truth." He who doeth evil has been begotten of the evil one, and he who doeth the truth has been begotten of the True One. He who has been begotten of the evil one loveth the darkness and hateth the light, and he who has been begotten of the True One loveth the light and hateth the darkness. He who loves the darkness remains in the darkness, and he who loves the light comes to the light. And he who remains in the darkness manifests that his deeds are wrought in Satan, while he who comes to the light manifests that his deeds "are wrought in God." Whenever and wherever God is manifested in the life, the light, and the love of Christ, men are being tested, tried, or proved, and ultimately they either reject or reciprocate the love of God. Those who reject the love of God cannot continue to live; and to those who reciprocate the love of God, the ratio of their reciprocation will always be the extent of their salvation.

Some say, The love of God is omnipotent, and therefore all men will ultimately become pure and good. Were the writer to say, This talk about "omnipotent love" is omnipotent nonsense, the reader might say, and very truly, That is meaningless. Well, there is no more omnipotent love than there is omnipotent nonsense, there being neither the one nor the other. Love is a moral force, and no moral force can be omnipotent. Divine love, though it "passeth knowledge" in "breadth, and length, and depth, and height," is to man no force whatever until it is perceived; and its force is, and always will be, in the ratio of his perception, appreciation, and reciprocation. Man can no more be forced to love anything, or any being, than he can be forced to be free. Everyone will ultimately have an adequate opportunity of partaking of "the water of life freely," and every one who will not partake "shall be destroyed from among the people."

Many admit that all who are "on the earth," at one time or another, will be offered the life that is in Christ, and deny that those who are "under the earth" will ever have an offer of it. That position is utterly untenable. Christ was sent into the world "that the world through him might be saved." Those who were on the earth when those precious words were uttered were not the world, they were a part of it—a small part. Those who were under the earth at that time were not the world, they were a part of it—a large part. Those who are on the earth now are not the world, they are another part of it—comparatively, a smaller part. And those who are under the earth now are not the world; they are another part of it—comparatively a larger part. So has it been ever since these words were uttered. The part which is on the earth at one time becomes a part of the part which is under the earth at another time; and so will it continue to be until all are raised from the dead. But no one can rationally affirm that any part of the world is the whole world. It requires all the parts to make up the whole, whether on the earth or under it; and as sure as Christ is "the life of the world," so sure is it that every individual will have an offer of life. Death itself cannot be any insuperable barrier in the way of this being accomplished: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath age-lasting life, and shall not come into judgment, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming† when the dead shall hear the voice of the Son of

* The words *"of God"* are not in the Greek text.

† Sinaitic MS. omits the words *"and now is."*

God, and they that hear shall live." "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment." (John 5:24, 25, 28, 29.) The revisers having made a clean sweep of the word "damnation," some are quite busy trying to read the word "condemnation" into this glorious passage, as though it were the equivalent of the word "judgment." Condemnation is no more the equivalent of judgment than damnation is. The process of judgment will result either in justification or in condemnation, according to the merits or demerits of each case. The testimony which is necessary for the faith of those who are on the earth is necessary also for the faith of those who are under the earth; and as that testimony is being presented to some now, so will it, "in due time," be presented to all; and whether they are at present on the earth or under the earth cannot be permitted to interfere with God's gracious purpose.

Others are ridiculing the idea of "*post mortem* salvation." "They know not what they do." Do they not teach the resurrection of the dead? If they do, they are ridiculing their own position, because that is certainly *post mortem*. The fact is this: Salvation, according to the Scriptures, and resurrection, according to the Scriptures, are substantially one and the same thing. Tell me in what sense and to what extent you are being saved, and I will tell you in what sense and to what extent you are being raised from the dead. During the present age the moral element of salvation is coming first; so is it with resurrection. During the future age the physical element of resurrection will come first; so will it be with salvation. But the order in which their various elements will be fully realized makes no essential difference in either salvation or resurrection; because every element will have to be fully realized before there can be complete resurrection or complete salvation.

"My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." JOSEPH MOFFITT.

"THE BOND OF PERFECTNESS"

"And above all these things put on love, which is the bond of perfectness."—Col. 3:14.

The Apostle says love is the bond of perfectness; and Jesus said love is the fulfilling of the divine law. Every intelligent being, from the humblest to the most exalted, craves love. The dog craves his master's affection and expresses his delight at every indication of it; a horse and even a cat will return your caresses; the birds reward your love with notes of joy; the lisping infant rewards your love with smiles and caresses. The young want to be loved; the middle aged, in the heat and strife of life's great battle, want the soothing solace of loving sympathy; the aged, weary and worn with the strife of years, want to lean upon the strong arm of love. The angels in all the glory of their higher state want it; our Lord Jesus wants it; and our heavenly Father wants it. We never grow weary of it; nor can we get too much of it.

It is not merely weakness that craves love; but strength and glory want it, too. What is this desirable thing so universally craved by every grade of intelligent being? It is one of those things which pen cannot describe. People may sing about it, and talk about it, and read about it, and write about it, and yet have but a faint idea of its reality. But stop reading and writing and talking for a moment, and call to mind the few living illustrations of love that have chanced to cross your pathway. In the long past years of sunny childhood can you recall the tenderness of Mother's love that covered your dimpled cheeks with showers of kisses that could not half express the wealth of her affection? And do you not recall the tenderness of Father's care, who patiently toiled and sacrificed, and then delighted to see in you the fruit of his labor? Or perhaps you have tasted the sweets of conjugal love, and have realized in the chosen partner of your life one ready always to rejoice in your prosperity, to share your burdens and to cheer and urge you on to life's truest and highest attainments.

Or in a dark hour of sorrow and tears some tender hand has soothed your throbbing brow, some kindly ministry has strengthened your weakness, or some timely word of cheer, of counsel and encouragement has inspired you with new zeal for the stern conflict of life. What life has been so barren and drear that no such gleam of sunshine has ever brightened the pathway? Such illustrations give us some idea of what it is to be loved.

Then again consider for a moment the joy of loving—the joy of loving your own sweet child, or the manly glory of your noble husband, or the womanly grace of your devoted wife, or the tender sweetness of your sainted mother, or the ripened glory of your aged father, or the blessed communion of tried and faithful friends—the communion of saints. Then, rising above these earthly loves, some have tasted the sweets of that divine love that surpasseth all other loves. As yet, however, that divine love is only manifest to those who have faith in the divine promises and who walk in obedience to the divine commandments.

Now with these illustrations of what it is to love and to be loved, let our imaginations widen the sphere of this noble virtue, and do we not see that, when it reigns in all hearts, it will prove to be just what the Apostle says it is—viz.: "the bond of perfectness," and the greatest of all the Christian virtues? Indeed he shows that, though we might have all the other virtues combined, yet, lacking this one, we would be as sounding brass and as tinkling cymbals. In fact, the putting on of the other virtues, except as prompted by this virtue, would be mere sham and hypocrisy. Yet with this, though lacking the others to some extent, the heart would prove itself loyal, though the flesh might be weak to perform the dictates of love.

The Lord is saying a great deal for this virtue when he declares that love is the fulfilling of the law; or in other words, that if we had perfect love, we could easily and naturally keep the whole law of God. But here is our difficulty: we cannot love perfectly. Well, the Lord knows that we cannot, but he wants to see us endeavoring to love more and more, and making actual progress in this direction. Paul, too, shows us how love in the heart manifests itself in the outward life. We scarcely need to be told this, for the language of love is natural and its impulses are spontaneous; and yet, because we are not yet perfect in love, Paul's description makes manifest the absurdity of calling that love which is unworthy of the name. He says, "Love suffereth long and is kind. [It is kind even to the unthankful and the unholy, endeavoring to show them by example a more excellent way.] Love envieth not. [It is pleased rather to see another's success.] Love vaunteth not itself, is not puffed up. [There is no pride in love, delighting in display and vain glory: it is rather humble and retiring.] Love doth not behave itself unbecomingly [It is consistent with its profession in all its actions]; seeketh not its own [is not on the alert for self-interest, but more for the interest and blessing of others]; is not easily provoked [endeavors to make due allowance for the weaknesses of others]; thinketh no evil [is slow to impute evil motives, and anxious to see and to foster every good intent]; rejoiceth not in iniquity, but rejoiceth in the truth [has no pleasure in either hearing or telling evil tidings, or in evil of any kind, but delights in God's truth and in its fruitage of developed holiness]."

"Love covers all things [makes due allowance for the weaknesses of the flesh]; believes all things [believes in the conquering power of love to help the weak and erring in the struggle against sin]; endures all things" [endures the necessary reproach and trials of faith and patience in the careful endeavor to build up and strengthen the weak].

The child of God who is studiously endeavoring thus to manifest and cultivate the spirit of love will indeed become more and more like his blessed Master. What contradiction of sinners against himself did he bear! How patiently he bore with the weaknesses and the short-comings of his disciples! And how faithfully he taught them and led them to follow in his steps! There was the perfect pattern of that self-sacrificing love which was set for our imitation.

Well, says one, as he looks into this beautiful law of love, I would like to be fully actuated by such a noble principle, but some people are so despicably mean that I cannot love them. But are you sure you cannot love such people? Is it not rather the sins that you dislike and which ought to be despised by every heart that is truly loyal to God and righteousness? You say it is hard to distinguish between the two; and so it is sometimes, when inherited deformities of character have been fostered and cultivated and even gloried in, as they often are. But here is a way to examine the real disposition of your own heart toward such. Would you cheerfully do them kindness and help them to the extent of your ability to see the error of their way and to overcome it; can you tenderly pray for them and patiently bear with their weaknesses, their ignorance and their lack of development, and try by a noble example to show them a more excellent way? If

such be the case, then it is the sin that you despise, and not the sinner. The sin you should hate, but the sinner, never. Not until God's unerring judgment declares that the sin and the sinner are inseparably linked may love let go its hold upon a brother man.

Love, however, properly differs, both in kind and in degree, according to the worthiness of the object upon which it centers. There is a love of admiration, a love of sympathy and a love of pity. The former is the highest type of love, and is properly bestowed only upon that which is truly lovely and worthy of admiration. On this line our Heavenly Father and our Lord Jesus claim our supreme and most ardent affection; and all the good and noble and true of our fellow men, in proportion as they approximate the glorious likeness of God, may also share this love of admiration. Of this same kind is the love of childish innocence; and of this same kind should be the love of conjugal felicity. The chosen life partner should be one beloved in this highest sense; and parental and filial affection should also be established on the same basis, and then the dearest earthly relationship would be akin to the heavenly.

The love of sympathy we can extend to the weakest one that is painfully toiling up the hill of difficulty toward a better life; and affectionately we may reach the sympathizing, helpful hand to such. If we are a step or two in advance of some such on the way, and if we realize a little less difficulty in making the ascent, let us thank God and use our superior vantage ground for the assistance of the weaker ones.

Then there is the love of pity for those so steeped in ignorance and sin as to be unable even to raise their eyes heavenward to catch the first inspiration toward a better life. Would we indeed scorn the degraded, or add another pang to those already so bruised by the fall? Ah, no: love pities the vilest, sympathizes with the weakest and glories in the truest and purest and loveliest of earth and of heaven. Thus our blessed Lord loved supremely our all-glorious Heavenly Father; thus he loved with tenderest sympathy his devoted disciples; and thus he loved with wondrous pity all the fallen sons and daughters of Adam's race, even to the extent of giving his life to redeem them. Let us emulate his example and walk in his footsteps.

MR. GLADSTONE ON THE BIBLE AND SCIENCE

Dr. Reville, professor in the College of France, in his "Prolegomena to the History of Religions," 1884, questioned the correctness of what Mr. Gladstone had said some time before in support of "a primitive revelation in the testimony of the Holy Scriptures." Dr. Reville disputed the accuracy of the account of the creation and of the beginning of religious worship. In the *Nineteenth Century* of November last, Mr. Gladstone defends his position with signal ability, and completely demolishes his critic in regard to the dawn of worship. The article is entitled "Dawn of Creation and of Worship," and concludes with these sentences:

"But none of these circumstances discredit or impair the proof that in the book, of which Genesis is the opening section, there is conveyed special knowledge to meet the special need everywhere so palpable in the state and history of our race. Far, indeed, am I from asserting that this precious gift, or that any process known to me, disposes of all the problems, either insoluble or unsolved, by which we are surrounded; of

'The burden and the mystery
Of all this unintelligible world.'

"But I own my surprise, not only at the fact, but at the manner in which in this day, writers, whose name is legion, unimpeached in character and abounding in talent, put away from them, cast into shadow, or into the very gulf of negation itself, the conception of a Deity, an acting and a ruling Deity. Of this belief, which has satisfied the doubts, and wiped away the tears and found guidance for the foot-steps of so many a weary wanderer on earth; which among the best and greatest of our race has been so cherished by those who had it, and so longed and sought for by those who had it not, we might suppose that if, at length, we had discovered that it was in the light of truth untenable, that the accumulated testimony of man was worthless, and that his wisdom was but folly, yet, at least, the decencies of mourning would be vouchsafed to this irreparable loss. Instead of this, it is with a joy and exultation that might almost recall the frantic orgies of the Commune, that this, at least at first sight, terrific and overwhelming calamity is accepted, and recorded as a gain.

"Evolution, that is, physical evolution, which alone is in view, may be true (like the solar theory), may be delightful and wonderful in its right place; but are we really to understand that varieties of animals brought about through domestication, the wasting of organs (for instance, the tails of men) by disuse, that natural selection and the survival of the fittest all in the physical order, exhibit to us the great *arcanum* of creation, the sum and centre of life, so that mind and spirit are dethroned from their old supremacy, are no longer sovereign by right, but may find somewhere by charity a place assigned them, as appendages, perhaps only as excrescences of the material creation?

"I contend that evolution in its highest form has not been a thing heretofore unknown to history, to philosophy, or to theology. I contend that it was before the mind of Paul when he taught that in the fullness of time God sent forth his Son, and of Eusebius when he wrote the 'Preparation for the Gospel,' and of Augustine when he composed the 'City of God;' and, beautiful and splendid as are the lessons taught by natural objects, they are, for Christendom at least, infinitely beneath the sublime unfolding of the great drama of human action, in which, through long ages, Greece was making ready a language and an intellectual type, and Rome a framework of order and an idea of law, such that in them were to be shaped and fashioned the destinies of a regenerated world.

"For those who believe that the old foundations are unshaken still, and that the fabric built upon them will look down for ages upon the floating wreck of many a modern and boastful theory, it is difficult to see anything but infatuation in the destructive temperament which leads to the notion that to substitute a blind mechanism for the hand of God in the affairs of life is to enlarge the scope of remedial agency; that to dismiss the highest of all inspirations is to elevate the strain of human thought and life; and that each of us is to rejoice that our several units are to be disintegrated at death into 'countless millions of organisms;' for such it seems, is the latest 'revelation' delivered from the fragile tripod of a modern Delphi. Assuredly, on the minds of those who believe, or else on the minds of those who after this fashion disbelieve, there lies some deep judicial darkness, a darkness that may be felt. While disbelief in the eyes of faith is a sore calamity, this kind of disbelief, which renounces and repudiates with more than satisfaction what is brightest and best in the inheritance of man, is astounding, and might be deemed incredible."

ANOTHER EVIDENCE OF THE WORKING OF THE GREAT TROUBLE

DEAR TOWER:—A great scheme has been devised within the Farmers' Alliance. It is proposed to withhold the year's crop from market until the farmers can get their own price. The plan is unfolded in a circular, issued to the farmers' organizations. It suggests a great combination of the organizations and has the relative importance and force of an official order for a strike. The circular, which is presumed to be a secret document, will be sent to the five and a half millions of farmers.

WM. M. WRIGHT.

ARRIVAL OF BROTHER AND SISTER RUSSELL

WATCH TOWER readers will be glad to learn of the safe arrival of the Editor and his wife, just as we go to press. They report a pleasant and successful trip through the most civilized portions of Europe, Asia, Africa and America, and promise an account in the next and succeeding TOWERS. An article intended for this issue miscarried *en route*.

VIEW FROM THE TOWER

THE HARVEST FIELD ABROAD

After all the vicissitudes of our long and rapid journey abroad, which included ten thousand miles by sea and seven thousand miles by land, in and between Europe, Asia, Africa and America, we are glad to greet the readers of the TOWER again from the home office. We arrived just as the last issue of the TOWER was ready for press, and therefore had to delay any account of our travels for this and subsequent issues.

Toward the close of our journey we had the pleasure of greeeting about one hundred and fifty of the interested ones at London and about the same number at Liverpool, who came together from various parts of England and Wales. The former company was brought together by the kindness of Sister Horne and others, the latter by Brother and Sister Elam. Both were precious seasons in which we learned to appreciate very highly the depth and earnestness of the fellow-members of the body over there. You will not be surprised to know that the same *spirit* of the truth (the spirit of love—deep, earnest and active) characterizes the saints there, as it does all who joyfully and devotedly accept the same good tidings on this side of the Atlantic. These gatherings reminded us of those which are held every Spring in Allegheny. Love, joy and peace, the fruits of the spirit of the truth, were expressed in the faces and by the hands as well as in the words of all. And fervent and earnest were the prayers of the saints there for their dear brethren and sisters in America, and for the great work in which we are unitedly engaged. In the intervals of the public meetings the personal interviews were constant and very earnest, disclosing a strong under-current of love and devotion to God and a longing for still greater usefulness in his blessed service. Their prayers and parting benedictions will never be forgotten, except in the joys of our glorious reunion in the heavenly kingdom. O may we each so run as to be counted worthy of that blessed consummation of our hopes!

Arriving in New York, we were greatly surprised to find that Brother and Sister Fairchild had arranged for a gathering of interested ones at their home, to bid us welcome to the dear home land—the most favored in the world for the great harvest work. It was a warm welcome indeed, and most beautifully expressed by the floral decorations and elegant repast which loving hearts had planned and loving hands had executed. We greatly enjoyed this privilege of meeting and greeting the saints, about sixty of whom had gathered, some coming fifty and some a hundred miles, a majority of whom awaited our arrival.

Reaching Allegheny early on the following Sunday morning, we were again surprised by the loved ones. Brothers Bryan and Morrow, a delegation of welcome, met us at the depot; and on our arrival home, after worship, while we breakfasted, a poem of welcome, written for the occasion by Sister Ball, of our household, was read to us.

But our surprises were not yet complete. On our arrival at Bible House chapel, we found the stand and platform banked with potted plants and adorned with flowers, while upon the wall, in the rear of the desk, and beautifully executed, was the word *Welcome*. A congregation of about two hundred awaited our arrival, and Brother Weimar conducted the meeting, whilst we were shown seats among the congregation. The program consisted of an address of welcome by Sister Tuttle who, on behalf of the congregation, bade us Welcome Home in no uncertain language; and this was preceded and followed by the excellent rendering of two very appropriate hymns, specially prepared for the occasion by Sister Zech.

Then, an opportunity offering, we responded, assuring our dear Brethren and Sisters that we heartily reciprocated all the love and tender interest which they had so forcibly and elegantly expressed toward us. We assured them that we accepted these loving expressions of welcome, not merely as personal matters; but chiefly as expressions of their sympathy and love for the Truth and the Master whom we seek to serve. We then briefly related some items of interest furnished by our journey, and the various evidences we had of the Lord's favor and blessings upon us and upon our mission abroad, promising more anon through the TOWER.

While we realized that dangers beset us on every hand all through the journey, we gratefully remembered the prayers of the saints on our behalf, and the loving favor of God, whose presence was so signally with us all the way, so that every hindrance to the accomplishment of our mission was removed and our way was continually prospered. The seas were smooth and quiet, affording opportunities for letting our light shine among our fellow-passengers, although for a time we had to have a share of the discomforts of sea-sickness, which was doubtless for our good; and we sincerely hope that some lasting impressions were made upon the minds of some to whom we bore witness concerning our Father's plan.

On the east-bound journey were some fifty Congregationalist ministers, bound for a convention of that denomination in London, having for its chief object the closer union of Congregationalists throughout the world; and on our homeward journey was a similar number of Methodist ministers, bound for a Methodist convention to be held in Washington city. On the Black and Mediterranean seas, on board a Russian steamer from Odessa to Jaffa, we had a fair sample of Jewish exiles and also of the Russian hatred of the poor wanderers. But all the individual Russians cannot be judged by the policy of their despotic government, nor by the superstitions of their national religion—the Greek Catholic. Among them we met persons of both head and heart culture and whom we would have reasonable hope of converting to the truth under favorable circumstances for its presentation. To some of these we have promised a copy of THE PLAN OF THE AGES in French as soon as it is published.

On the Mediterranean voyages we also met and made the acquaintance of some fair representatives of the Greeks, Egyptians, French and Italians, and our appreciation of the kindly courtesy of these traveling acquaintances greatly enlarged our sympathy and love for the various peoples whom they represented; and as we exchanged cards on parting and wished each other a safe and happy journey, we promised each a copy of DAWN in German, French or English when they were familiar enough with any of these to read it. Throughout our journeys on the wave the Master's "Peace, be still," seemed to echo and re-echo; for though we heard of disasters abroad by sea and by land, our frail barques were always safely steered to their destination; and though all Europe was suffering from too frequent rains, and in many places damaging floods, we had fair weather and clear sunshine from the day we left home until our return, with the single exception of our last day in London, the rains and storms always being either in advance of us or in our rear. This, together with our continued physical health, notwithstanding the sudden changes of climate and the fatigue of constant travel and sight-seeing, we could not help marking as specially favorable to our rapid traveling and necessarily hasty observations, for all of which we sincerely thank God and you, dear brethren and sisters, who constantly remembered us before the throne of heavenly grace.

Our travels by land were also blessed by numerous opportunities for making the acquaintance of representatives of various nations, with whom we frequently conversed, sometimes through interpreters, all conversation naturally gravitating toward the truth. The kind faces and cordial handshaking and good wishes of these traveling companions will long be remembered as among the interesting events of our journey, as links in the chain of love that binds us to our common humanity and as instrumentalities in causing our hearts to beat with a quicker impulse and a warmer affection for the "whole world," whom God so loved as to give his only begotten Son for their redemption and restitution.

Yes, our sympathies have been greatly enlarged, our love strengthened and our zeal greatly stimulated to do our privileged part in the furtherance of that glorious plan of God which alone is equal to the emergency of our fallen humanity's desperate case. Our reason, as well as the Scriptures, clearly affirms that all efforts not on the lines of God's plan are vain indeed, and we long for the consummation in the blessed restitution of all things. But, as a means to that end, we see that the development and exaltation of the church is of first importance, calling, therefore, now—in this harvest time—for the concentration of all our efforts here, in order that, under the future leading and government of the perfected and glorified church, the world may believe.—John 17:21.

We want to tell you all we can about our journey, but it will require time to do so. We would now in a word tell you that the Lord has greatly blessed us in it to the accomplishment of what we contemplated in undertaking it, as explained in the July issue. You will be glad to know this much briefly now and we will endeavor to communicate some particulars in which you will be interested in succeeding issues. While abroad we not only sought to see all that we could for our own sakes, but continually remembered that we were seeing for you also—as eyes for the body: this time seeing earthly things indeed, but seeing these with a view to

their relationship with heavenly truths and heavenly interests.

In view of certain leadings indicating that this journey would be the Lord's will, we did not hesitate to use a portion of the Lord's money for this purpose, though we felt impelled to accomplish the work in the most economical way possible, which we did by traveling generally in second class coaches, which also brought us more in contact with the people, as we desired, the first class coaches being very generally forsaken except by civil and ecclesiastical dignitaries and wealthy pleasure-seekers. We also found second class passage on the ocean quite comfortable, though not luxurious, and gladly availed ourselves of these methods of economizing, being pleased also to find that our unseasonable visits to Palestine and Egypt placed the hotel rates there at half the usual prices. Nor did we return home, as is the usual custom of travelers, laden with the luxuries of the old world, with samples of its art works, its rich laces or elegant silks, but we trust with a richer treasure of knowledge and experience valuable to the dear Lord's work. We have said we used the Lord's money, in this way, yet would not be understood to mean that we so appropriated any portion of the funds contributed to the spread of truth, etc., every cent of which, and more too, is applied directly to the purposes intended. But we count all our private, personal means as the Lord's: hence the expression, "the Lord's money."

When starting out we had specially three objects in view: (1) A study of the social conditions of Europe with a view to an unbiased judgment as to how soon the trouble which God's Word predicts may be expected there. (2) While so far on the journey we wanted to see Palestine and to judge of the fulfillments of prophecy and the prospects for the restitution work beginning among the Jews, and to meet and confer with our Jewish Brother Rabinowitch with reference to that phase of the harvest work which involves the Jewish question, so that these two parts of the work may proceed in yet closer sympathy. (3) While serving these main objects we proposed meeting and conferring with some of the TOWER readers and workers abroad, and from observation throughout the entire journey we hoped to see *perhaps* some way of forwarding the spread of the Truth, at least to some extent, in Europe.

But the last and the least of our objects, in going on this mission, has turned out to be the first and uppermost one in our hearts. Therefore this must be the first feature of our report to you, viz., the openings and prospects we found for the spreading of the harvest truth among the Lord's sheep in Europe.

It did not require long to convince us that we had underestimated the intelligence and religious fervor of God's people across the deep, especially in England, Ireland, Scotland, Norway, Sweden and Denmark. As your *eyes* we soon began to study how these members of the body of Christ, here, who have been so greatly blessed of the Lord by a knowledge of his gracious plans (present and future), could assist and bless and set free into the same glorious light of truth any of the fellow members of the same body in "the old world." The Lord seemed to say to us, "Lift up your *eyes* and see, for the fields are white for harvesting"—ready for the sickle of present truth.

And now as your eyes we have this report to make as to the ripeness of the fields for your services and ours as co-reapers with the great Reaper in the present gathering of the ripe wheat into the great garner of safety, separate from the world and the tares and out of the fiery troubles which will shortly overwhelm them.

We saw no opening or readiness for the truth in Russia, except on the part of Brother Rabinowitch and the Jews whom he is seeking to reach. We saw nothing to encourage us to hope for any harvest in Italy or Turkey or Austria or Germany. The Germans as a people seem to have had vital godliness and faith in the Bible almost wholly crushed out, and nearly all of the intelligent among them are at best moralists who reject the Scriptures except in so far as they imperfectly express their ideas of right, wrong, etc. The majority of Russians and Austrians seem to be immersed in superstitious formalism, into which intelligent appreciation of God and his Word does not seem to enter. The Italians have been so long under the baneful influence of the Papacy that they, like the French, are rapidly turning to open infidelity, although many still are blinded by gross Romish superstition.

But Norway, Sweden, Denmark, Switzerland, and especially England, Ireland and Scotland are fields ready and waiting to be harvested. These fields seem to be crying out, Come over and help us! and we know of no more hopeful parts in which to thrust in the sickle and reap: no, not even in this our favored land of liberty. In all of these countries there are hearts hungry for the truth and many evidently consecrated to the Lord and anxious to prove their devotion to him by engaging in what they severally conceive to be his work.

The Salvation Army is engaging the services of many of these, and is indeed doing a great work in its special line. By self-sacrificing methods they are continually planning and laboring to lift up the fallen and the degraded, and encouraging and assisting them to lead a better life. This, like every other humanitarian scheme, is a good work; and were we not aware of the better plans and ways and means which God has arranged for the lifting up and blessing of the world, such humanitarian works would have a large claim upon us. But we bear in mind that the harvest of the age is come and that the harvest work of thrusting in the sickle of present truth and gathering the elect from the four winds (from every quarter of the field) and from one end of heaven (the nominal Christian church) to the other (Matt. 24:31) is the seasonable work of the truly enlightened now—the Lord's work and hence the work of his co-laborers.

In Great Britain many earnest souls are preaching Christ on the street corners without waiting for the laying on of clerical hands. True, their zeal is coupled with very little knowledge of the truth, but their disposition to serve the Master is very manifest; and the attentive and respectful crowds of orderly, thoughtful looking people that gather about them indicate a desire on the part of the multitudes for the true bread of life. Among thinking Christians there is, too, a growing dissatisfaction with the sectarian forms of godliness which so lack its vital power, and there is a longing and a reaching out for something better.

In Norway and Sweden there is also a great awakening and a growing revulsion against the established (Lutheran) church. The Swedes and Norwegians are serious, reverent, thoughtful people, and many among them are coming to realize that it is one thing to be born into the nominal church and quite another to be a true Christian, a member of the one true church whose names are written in heaven. But while many there are out and coming out of the old so-called orthodox ruts and systems and searching the Scriptures independently, without sectarian names, calling their meetings "Missions," the adversary is even there busily seeking to infuse pernicious doctrines of error, so that a general sifting process is going on among them as among us. And there, as here, chief among these false doctrines are those which in a very subtle manner deny the rock foundation of all true faith, viz.: the Ransom—that we were bought with a price, even the precious blood of Christ. A Mr. Waldstrom is one of the most active teachers on this line among them, while others strenuously oppose the error and are seeking for the old paths of the Lord and the apostles. The Danes, too, are in a similar attitude.

While other parts of Europe have their claims upon the gospel, and while the Lord has in all probability some precious saints scattered here and there all over the world, we surely have reason to hope for a larger ingathering from these portions of the foreign field than from any other.

And now the question forces itself upon us—What can we, who have been so highly favored, do for the precious saints abroad? How shall we thrust the sickle into these ripened fields? How can we bind up the broken-hearted and pour in the oil and wine of the truth? What privileges of labor and self-denial will the dear Master be pleased to accord to us and to bless, for the gathering of his sheep to the green pastures and still, refreshing waters of his Word, away from the befouled streams of human tradition and speculation?

In the first place, we see the great necessity for the translation of these harvest truths into the various European languages. The French translation of MILLENNIAL DAWN, now under way, will serve a good purpose all over Europe, as French is very generally understood and spoken everywhere, even among many of the common people. The German translation already completed for Volumes I. and II. is available for Germans wherever an interest can be awakened, though we can have little hope to find any considerable number of the elect in the midst of a nation so given up to pleasure seeking, beer drinking, military zeal and ambition, and where vital godliness has been almost crushed out by a cold, formal, state religion. The English edition will of course answer for England, Ireland, Scotland and for many in Wales, as well as for the United States and Canada, and for English speaking people scattered throughout the world. But there is a great need for a Swedish translation and also a translation which would serve both the Danes and the

Norwegians, not only in their native lands, but here in the United States also; for, as perhaps few realize, these nationalities have millions of representatives here in our midst.

As yet we see no way open for this part of the work, but it is at least our privilege to pray the Lord of the harvest not only to send more laborers into his vineyard, but also to provide what he may deem the necessary equipment for the work. We are, however, looking for and arranging with persons competent to do the work of translating, so that when it shall please the Lord to indicate the way or to supply the means this work may be expedited accordingly; for the Swedish tract is already stirring up considerable interest.

Observation and conference with the saints in England, Ireland and Scotland indicate that one hindrance to a more rapid spread of the truth there is the inability of the interested to purchase as many tracts as could be circulated to advantage. In all the large cities great freedom and often protection from the police is granted for holding open air meetings; and on Sunday evenings especially, crowds gather and discuss religious and socialistic subjects from various standpoints—many evidently being dissatisfied and truth-hungry. Besides these there are Mission and Salvation Army meetings in progress, in perhaps twenty places at once, in each large city. These afford excellent opportunities for the truth—superior indeed to anything of the same sort in this land. The brethren and sisters there realize these to be excellent fields for tracts explanatory of the truth, and could judiciously circulate thousands more than they have the means to purchase; for there, as here, the deeply interested number few of the great and rich.

We left them with the assurance that we saw this need and would do what we could to overcome the difficulty as the Lord would lead and grant the means for us to supply their need.

We found a number of the friends anxious, too, to use their time and energy in the colporteur work—selling DAWN. They had learned how God has been greatly blessing and using this method for reaching many here with the truth, and they were anxious to be sharers in a similar work of self-denial for the sake of the Lord, his truth and his people around them.

They pointed out that a depot for DAWN in London was almost a necessity to the work, as at present it required nearly a month to get a supply of books after they had taken the orders. Some, too, assured us that they longed to give themselves in this work, but that family obligations hindered them, as by it they could not earn enough to support their dependent ones, even though our recent allowance is admittedly liberal. This same difficulty has been encountered, too, by many here in America where money is less scarce and the sales and incomes consequently larger proportionately.

To overcome the first of these difficulties, we made arrangements for a London edition of MILLENNIAL DAWN, which, as soon as ready, will be duly announced in these columns. And regarding the second difficulty we will hope and pray that the way may yet open wide enough to permit all those to go into the service who are now hindered by financial necessities only, and whose hearts are filled to overflowing with an earnest desire to go forth and reap.

Among other things we realized the necessity for some tracts still different from those already published—for The Skeptical Christian, for The Consecrated Christian, and one showing plainly The One True Church. These ideas we will endeavor to put into shape during the coming year, as issues of our Old Theology Quarterly. We will also get out a new small tract corresponding somewhat to the present Arp-slip. The latter will be much less costly than the others, and may be given away more promiscuously, whilst the larger tracts should be given only where there is some reason to suppose that they will be appreciated.

Every opportunity for serving the Lord by the spread of his Truth means (during this age when evil abounds) an opportunity for *self-sacrifice* on the part of his consecrated ones. Our Master intends it to be so, because he would prove both to himself and to us the sincerity of our love. We may think that we love him and his Word more than we really do; and these opportunities, as they come, serve to show us our real attitude—the real depth of our love. And those whose hearts are really and fully consecrated, if they find a wincing of the flesh when an opportunity for sacrifice offers, will be put on guard thereby to see that their human will, pride, love of self and ease, etc., are more fully *crucified*—to the death.

Ah! says some one, I have consecrated all to the Lord, and would gladly give both time and means in his service, but the *necessities* of this life absorb almost all of both, in caring for those dependent on me. I wish that I could see some way of attesting my love. The "servants" under the Law were commanded to give a tenth of their increase in the Lord's service, and I a "son" made free from Law, and shown the realities of the divine plan, which the "servants" saw only dimly in types, feel a desire to do more and not less than they. But how to do it I find not: there are so many demands for every spare hour and every spare dollar.

To such we believe that the Lord would have us deliver the following message which others will please not read:—

Your difficulty lies in trying to do too much—more than you have ability to do—and in overlooking the little things which are within your ability. You would love to preach the truth to great audiences with a thrilling "silver tongue," but have you such a talent? If not you had better begin humbly at home, and in a simple, quiet way tell the story of redeeming love to such of your family and neighbors as are "meek" and have "an ear to hear." It is to him who uses faithfully the talents which he *has* that the Lord promises to give greater talents and opportunities. Or perhaps, more humbly, you aspire to be the most successful colporteur or tract distributor—to sell and distribute thousands over vast extents—but cannot. Then turn and see how faithful you have been or can be in the use of opportunities which lie just at your hand on a smaller, humbler scale—humility may be one of your most needed lessons. Or perhaps you are saying, Would that I had thousands or millions of dollars, how gladly would I spend them in spreading the truth.

You perhaps forget for the moment the great Master's remark (Luke 21:2-4), that the poor widow's two mites were *more* in his sight than the large bequests made by those who merely gave out of their abundance. "The Lord your God doth *prove you*," whether ye do love him and his truth supremely; and therefore he permits his work often to seem to lag for want of means, that the seeming necessity may give us the opportunity to deny ourselves in his service—for our benefit, our development, our blessing. (2 Cor. 8:1-15; 9:5-12.) Many who find the spirit willing but the flesh weak forget that God's Word takes cognizance of this, and marks out a straight path for our weak feet by admonishing those who would show their love in this way not to attempt themselves, but to adopt a regular habit of laying aside, on the first day of each week, whatever amount they feel disposed to give—according as the Lord hath prospered them during the preceding week. (1 Cor, 16:2.) How carefully God has provided for our guidance upon every subject: The Word of God is profitable that the man of God may be thoroughly furnished unto all good works."—2 Tim. 3:17.

FURTHER COMPLICATIONS FOR PRESBYTERIANISM

Every day may be said to furnish fresh disclosures proving the lack of sincerity of ministers prominent in various denominations—lack of honesty upon questions of doctrine. Their hearts are larger than their heads, but their love of popularity and a good living proves stronger than their conscientiousness toward either God or their denominations.

The following dispatch to the public press explains itself:

NEW YORK, Oct. 17.—"There is some agitation in store for President Patton, of Princeton, growing out of a speech he delivered to the Philadelphia society of Princeton college, on March 31, 1887.

"During that year the controversy at Andover, on the question of future probation, was agitating the whole religious world. Dr. Patton, then professor of ethics in the college, as well as in the seminary, was invited by the students of the former institution to give an address on the subject in Murray hall, Philadelphia. A large audience listened to him with the deepest interest, his views being supposed to be safe and final. Two members of the staff of the Philadelphia Magazine, one of them a stenographer, reported the speech with care. At the request of a member of the faculty, the venerable Dr. Duffield, who deemed the address 'very broad,' one of these students waited upon Dr. Patton the following morning, gave him the proof of his address and requested his permission to insert it in the magazine. To his surprise the professor emphatically forbade using it, saying that 'he had spoken as Dr. Patton and not for the seminary,' and that 'to publish his remarks would injure the seminary.'

"Here is an extract from the Philadelphia address: 'We continually see men going into the other world imperfect; they *must* be *imperfect* when they reach *there*, and *need some time for restoration or change.*

"I am pretty *sure* that there is *no* doctrine that is put in jeopardy by the simple affirmation of this belief,' *i. e.*, future probation.

"The Presbyterian situation has been curiously complicated the last two days, first, by the discovery that Prof. Patton, president, of Princeton college, the rival of the Union Theological Seminary, and the leader of the anti-Briggs forces in the church, privately holds very much the *same views* as Briggs himself in regard to the doctrine of probation for the wicked after death. The second is that Dr. Hall, a celebrated Presbyterian divine of New York, and a trustee of the Union seminary, has resigned, because, while he did not fear being prosecuted, he was afraid to oppose the general sentiment."

At the time of its proposal we pointed out sundry incongruities between the portions of the Presbyterian Confession of Faith proposed to be retained and the amended or altered words and sections. We showed that the parts of the same Confession thus amended would contradict each other. It seems that Presbyterian ministers are gradually reaching this conclusion, and present prospects are that the revision suggested will be rejected. However, all are more than ever dissatisfied with the old Confession and the result will probably be an entirely new Confession. The end is not yet.

RUSSIA'S CHASTISEMENT

Recent dispatches state that a conservative estimate of the number of persons in need of relief in the famished districts of Russia would be 13,000,000; and that diseases superinduced by the scantiness of food and by the wretched substitute called "hunger-bread," composed largely of straw, bran, sweepings, etc., are becoming epidemic in some districts. Notwithstanding this deplorable condition and the laws prohibiting the exportation of grain, thirty-five millions more pounds of rye have been exported than last year—the attraction being the higher prices offered elsewhere. To add to the trouble, an unusually severe winter is threatened.

The New York *Times* published, Oct. 25th, the following dark outlook, written by its London correspondent. We hope, nay, we believe, that this picture is far too dark—that the facts fall far short of the suggestion. It nevertheless gives an idea of what is possible. When the great trouble does come, we believe it will generally be introduced by famine. This at least points out possibilities not only for Russia but for the world. Starvation will awaken and energize people whom nothing else would arouse. The article runs as follows:

"Winter began in Russia on Thursday with the first sharp frost. Living men cannot remember any other year in which this simple announcement meant what it does now. There are literally millions of human beings, at the farthest within six-days' journey of London, to whom this frost comes as a sentence of death by starvation. Although the censors have forbidden the Russian papers to discuss the famine, the *Novosti* ventures the declaration that 20,000,000 creatures are already without food, and that a sum four times greater than the recent loan extracted from France is needed to keep them alive.

"Needless to say, no such sum is forthcoming. Indeed, in the matter of intelligent relief, nothing is forthcoming. Vague figures are given of money raised for the sufferers, quite often by eccentric emotional devices of self-denial, which show the warm-hearted childishness of the Slav, but nobody is able to tell how this money has been applied. The only intelligence which reaches us from the doomed districts is of the famine prices put everywhere upon food by the Russian merchants, and of Russian usurers and small traders who are going about trading on the misery of the peasants, buying hair from the heads of poor girls for a few shillings and stripping houses of every portable article, old *icons* and picturesque costumes handed down from mother to daughter, and the like for next to nothing.

"In two or three cases the ferment of disorder which is seething under this terrible surface has broken out in riots directed against the Jews. Doubtless there will be more than melancholy aggravations of Israel's miseries during the winter in localities where a few bad Jews, or the even rarer rich Jews, have given the race an evil repute. But I risk nothing in predicting that if real and widespread violence results from the present famine, its force will be almost wholly directed against the native Russian officials, landlords, traders and village usurers, or *Kulaks*, to whom the peasants, as a rule, understand very well that they owe their sufferings.

"Russian exiles here in London are greatly excited by the news they have been getting in the recent few weeks from subterranean sources inside the empire and from their associates in Switzerland and other Continental places of refuge. They decline to divulge this information, and the few things which have been told to me may not be printed, but it can at least be said that they expect little less than civil war spreading over vast tracts and whole regions of their native land. They say frankly that we outsiders exaggerate the good nature of the *Moujik*, or, rather, that side by side with that amiability in his nature exist possibilities of awful brute-like ferocity when the utmost limit of patience under provocation is exhausted. They think this has been reached, and they say the condition of seven-eighths of rural Russia is now infinitely worse than that of rustic France on the eve of the revolution. They look to see a Muscovite reign of terror begun this winter which will well-nigh efface from human memory the excesses and horrors begun by the fall of the Bastile. There are not lacking signs that this may be ushered in by striking personal events."

THE BLOOD OF JESUS

"For we have not a High Priest unable to sympathize with our weaknesses; but one having been tried in all respects like ourselves, apart from sin."—Heb. 4:15.—*Diaglott.*

The Apostle Paul here brings clearly to view the effect of the Lord's suffering, the just for the unjust (1 Pet. 3:18), in qualifying him for his work as Mediator, High Priest and Leader. (Heb. 2:10; 5:9; 3:1; 5:5, 3; 2:17; 6:20; 8;1; 9:11; 10:21; 8:6; 9:15; 12:24; 1 Tim. 2:5.) Having met trials and temptations of all kinds, *apart from those arising through* sin, he is able, as well as willing, to succor those who are tried, *but who are not in affiliation with sin*, and who come in meekness, and yet in boldness, to him. (Heb. 2:18; 4:16.) What a source of comfort and joy it is to realize that our Master knows the power of evil by experience, and so can fully sympathize through knowledge in all our temptations. And what added security we feel when we realize that he who is our strength was able to, and did resist unto blood (Heb. 12:4), laying down his life, shedding his blood—dying—rather than to partake of sin. What love of righteousness and hatred of wickedness!—Psa. 45:6, 7; Heb. 1:8, 9.

In these last days, when evil men and seducers are waxing worse and worse, deceiving and being deceived (2 Tim. 3:1, 13), those who are not ignorant of Satan's ways expect, and find, more subtle snares than ever before laid to entrap them; and, as ever, the Arch Enemy, and his servants whether willful or ignorant—in this work are presenting themselves as angels of light (2 Cor. 11:1-15). Of course, the main attack is on the ransom, by which "the man Christ Jesus" bought us with his own precious blood, shed on Calvary, as "of a lamb without blemish and without spot." (1 Pet. 1:18; 1 Tim. 2:5.) So we find Peter's prophecy of false teachers mingling among the saints and privately introducing destructive heresies, even "the having bought them Sovereign Lord denying" (2 Pet. 2:1.—*Diaglott*), fulfilled. And doubtless the work will continue and grow. We recently saw an article claiming that as "The blood is the life" (Lev. 17:11-14), "so, as a rule, where the blood of Christ is mentioned (in the Scriptures) it should be understood as meaning life, not death." Let us examine this statement in the light of the Scripture, and not accept it on a mere assertion. If it is *proven* true, be thankful for more light, and walk in it; but if untrue, partake of the strong meat presented in demonstrating its fallacy and be strengthened thereby to resist further attacks of the enemy.

We find the Lord's blood first mentioned by the Master himself, in Matthew 26:28, where he says, "This is my blood of the new testament, which is *shed* for many for remission of sins." Next, in Matthew 27:4, Judas says "I have sinned in that I have betrayed innocent blood." Through him "innocent blood" was betrayed to death. After Judas had suicided, having first thrown the price of the betrayal into the temple, the chief priests could not put the money in the treasury, as it was the "price of blood" shed, or death. (Matt. 27:6.) Pilate proclaimed himself "innocent of the blood" (shed) or death "of this just person," which the people then called down on them and their children. (Matt. 27:24, 25.) The "blood of the new testament . . . . *shed* for many" (Mark 14:24; Luke 22:20) plainly presents Christ's death as the means through which he gained ability to benefit many.

The blood mentioned in Acts 5:28, and which the Sanhedrim feared, was blood shed, as evidenced by verse 30 of the same chapter; and Paul's reference to Christ's blood in Acts 20:28 clearly points to his death, as that was the price given for the "Church of God," and also for the whole world. (See also 1 John 2:2.) Paul says in Rom. 3:24-25 that justification is given "freely by his [God's] grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation [satisfaction] *through faith in his blood*, to declare his [Jehovah's] righteousness for the remission of sins that are past." (See also Eph. 1:7.) The Scriptural explanation of the "redemption that is in Christ" will explain what signification attaches to "blood" in this text. In Matt. 20:28, the Lord himself settles this by saying that the "Son of man came . . . . to give his life a ransom [the redemptive price] for many." Here again, then, "blood" means blood given, blood shed, or death. In Rom. 5:9, the statement is made that "being now justified by his blood, we shall be saved from wrath through him," and the preceding verse explains that "while we were yet sinners, Christ *died* for us." Thus again "blood" refers to blood shed as the evidence of death. The "communion of the blood of Christ." (1 Cor. 10:16) is explained in Matt. 26:28 as "the blood of the new testament [covenant], which is shed for many for the remission of sins," and 1 Cor. 11:25, 26 shows that in drinking this cup of the new covenant we show forth the Lord's *death* till he come; and the context clearly shows that those eating and drinking unworthily are guilty of the body broken and the blood shed, viz., the death of the Lord. The "blood of Christ," bringing the Gentiles near to God and his promises, mentioned in Eph. 2:13, is explained in verses 15 and 16, same chapter, to be the blood of "the cross"—shed blood—death. The "blood" mentioned in Col. 1:14, being redemptive blood, is also explained by Matt. 20:28, and in Col. 1:20 it is emphasized as the "blood of his cross"—death. In Heb. 9:14, we learn that the "blood of Christ," who offered himself "without spot to God," will purge our consciences from "dead works to serve the living God," and verses 11, 12 and 13, same chapter, show that this offering of Christ to God was by the shedding of his own blood—death—typed for centuries in the Tabernacle services of the Jews, by the sacrifice of bulls and goats.

The 9th and 10th chapters of Hebrews bear unwavering testimony to the efficacy of Christ's shed blood—death—as man's substitute, to bear the sins of many—the world—as a careful reading of them will plainly show. Again, Hebrews 13:11, 12 says, "The bodies of those beasts whose blood is brought into the sanctuary by the high priests for sin are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his blood, suffered without the gate;" on the cross, shedding his blood—entering death. The "blood of the everlasting covenant," mentioned in verse 20, this chapter, is the same shed blood, causing death, from which God brought the "Great Shepherd." The "blood of sprinkling," mentioned in 1 Pet. 1:2 and Heb. 12:24, is clearly the blood of "Jesus, the Mediator of the New Covenant," explained fully in Matt. 26:28, as "shed for many;" in other words, the evidenced death. "The precious blood of Christ" mentioned in 1 Pet. 1:18-21 as redeeming, was blood shed as that of a "lamb without spot," as typed throughout the Jewish age. And the beloved disciple John joins in the grand song testifying that "the blood of Jesus Christ, his Son [the blood shed on Calvary], cleanseth us from all sin." (1 John 1:7.) The real, literal thing having existed and having been shed for many, the Lord explains to us in John 6:53-55 that to appropriate it and its merits to ourselves, we must acknowledge our own helpless and hopeless condition, and rely wholly on him and his work for us, thus appropriating or figuratively eating his body and drinking his blood, or there will be no life in us. As fleshly Israel gained a standing before God through the typical broken body and shed blood of bullocks and lambs, so we obtain "liberty to become sons of God" (John 1:12) in the merit of the sacrifice of our Redeemer.

These texts include all places in the New Testament, exclusive of Revelation, where Christ's blood is mentioned; and thus we learn that in every instance it refers directly to the *blood shed*, which was given "upon the altar [shed] to make an atonement for . . . . souls." (Lev. 17:10-14.) Hence we find that the statement that, "as a rule, where the blood of Christ is mentioned in the Scriptures it should be understood as meaning life, not death," is wholly without Bible support, being simply the baseless assumption of a theorist, which, as we proceed, we will see is made to do service to set forth Christ's blood as a common, unholy or unclean thing. And all who would be true to the Lord will beware of any sophistry which leads to this fearful apostasy of counting the blood of the Covenant wherewith they were sanctified an unholy thing—of no more value than the blood of any member of the condemned race.—Heb. 10:29.

By comparing spiritual things with spiritual (1 Cor. 2:13), we gain a true understanding both of type and antitype, and learn that those not understanding the Lord's work, and those understanding but perverting it, cannot appropriate it, but remain in their sins. Yet, thank God, the former will have a "due time" to learn of and appropriate the good tidings in Jesus, and escape all evil, if they will. So Christ, the Redeemer and hence the proper ruler or "head of every man," will in the times of restitution give each man full knowledge and ability to come unto him, and only those who will "not have this man rule over them," who will not obey him, shall be cut off—die the second death. We also know from Heb. 6:4-8 and 10:26-31 that during the Gospel age God will "judge his people," and that only those who "wilfully sin" after they "have *received* the knowledge of the truth" can "tread under foot the Son of God," and "count the blood of the covenant wherewith" they "are sanctified an unholy thing," and thereby "fall into the hands of the living God," who is a consuming fire to any who claim his gift of life, outside of his appointed way—through Christ the Redeemer.

The death of Jesus—his shed blood—was paid to God's exact justice for the debt incurred by Adam in his wilful sin, and now Adam and all in his loins when he sinned—the entire human race—belong to him who redeemed them; and when the work of "taking out a people for his name" is ended, the highway of holiness will be opened up and the *redeemed of the Lord* will walk in it, until all shall know the Lord from the least even unto the greatest.

Pending this time those who understand Christ's mission and its various phases can consecrate to God in him, and become Christians—Christ's followers—learn the "fellowship of his suffering" and become "conformable unto his death." Others may make claims and criticise unsparingly the saints who refuse to fellowship as Christians with those denying "the having-bought-them Sovereign Lord," but the injunction to have "no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11) is plain. Besides, the loyal bond-servant, who willingly and gladly enters the service of the one having bought him, has no basis for fellowship with one who denies that the price paid—the ransom, the blood shed, or death—has any merit, and who counts the "blood of the Covenant" an ordinary or "unholy thing." We find ourselves out of harmony with such teachings and without basis for fellowship with the teachers and holders of such false doctrine.

A few moment's study of the Bible, with a Concordance as a guide, will convince any one that the animal used as a typical sacrifice represented the man Christ Jesus, who redeemed us with his "*precious* blood . . . . as of a lamb without blemish and without spot," by the sacrifice of himself and not by having a sinful nature and overcoming it—which could not in any sense redeem Adam or any of his condemned posterity. To support this false theory and to offset the scores of plain Scriptural statements to the contrary, the poor translation of Rom. 8:3 is made to do service. A literal translation would read, "God, sending his own son in the likeness of the flesh of sin [by a sacrifice for sin], condemned sin in the flesh." Then again, by artful adulteration, 2 Cor. 5:21 is made to represent a sinner, instead of a sin-offering. Read the *Diaglott* rendition and foot note, for full explanation. Besides, the text and context in the king James version (especially verses 14 and 15) show plainly that Jesus was made a sin-offering for us, and not a sinner or sin.

Trusting in him who "*knew no sin*" and who as our substitute suffered death, the "just for the unjust, that he might bring us to God" (1 Pet. 3:18), and in his precious blood shed for many for the remission of sins, we will surely escape the "snare of the fowler," and continue to abide in "the secret place of the Most High."—Psa. 91.

In justice, our place was in unending death, the wages of sin. But for our substitute, "the man Christ Jesus," there could have been no escape: to be our Redeemer, this and no less was the price; yet it pleased God to lay on him the iniquity of us all (Isa. 53:4-10), and he obediently consented to the plan. (John 10:17, 18.) He does not, and never again will, exist as *the man* Christ Jesus (2 Cor. 5:16, 17): he is now the "express image" of the Father's "person," being "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. 1:3, 4; 2:6, 7.) Having laid aside the glory which he had with the Father before the world began, where he

existed in the form of a God (a mighty one), and having taken the form of a servant (an inferior one) in which he suffered death, it pleased the Father to raise him from the dead and give him that grand name (nature) which is above every name. (Phil. 2:6-11. See also Heb. 10:5 regarding the inferior one). Thus the human nature remains forever dead, and mankind, having a substitute in death, can justly be brought forth from death, and will be, in due time—the Millennial or Restoration age; and only those who then fail to obey the Great Prophet, then ruling, shall be cut off from among the people. (Acts 3:19-23.) Owning by purchase the issues or escapes from death, he will daily load the obedient with benefits, only wounding the head of *his enemies*—those who still go on in their trespasses.—Psa. 68:20, 19, 21.

Praise God for such a full and free salvation, which in due time shall be witnessed to every individual, to equip them for a full escape from death. To the overcoming saints of the Gospel age, who follow the Lamb whithersoever he goeth, are given the exceeding great and precious promises, whereby they may, in their due time, become partakers in full of the divine nature.—1 Tim. 2:4-6; 4:10; 2 Pet. 1:4.

W. E. PAGE.

[The strength of the error lies in the fact that many who trust in the "precious blood" have never philosophized on the subject sufficiently to see that blood (shed) always represents death, a *life given up*.—EDITOR.]

FARMERS' ALLIANCE CIRCULARS

A reader writes us objecting to Bro. Wright's statement with reference to the Farmers' Alliance and to a circular issued by them and sent throughout the country advising all to hold on to their grain for higher prices, etc. This brother advises us that he is a member of the Alliance, and assures us that nothing of the kind was done *officially;* that although such a circular as Bro. Wright described had been sent out to some extent, it was not an official document, and was not circulated by the Alliance itself, but by private parties; that no evil is premeditated by the Alliance; that its members merely desire to secure their own rights and to prevent the wealth of the country from being absorbed by the few. He says that the unofficial circulars were sent out by certain well-meaning parties to check the enormous rush of wheat and to get farmers to hold their grain until prices advance more nearly to what they will undoubtedly be in the near future. He says in conclusion, "While I have been a reader of your writings for the last seven or eight years, and believe the universal revolution is no great way off, yet I fail to see in this farmers' movement, to which Bro. Wright refers, much evidence of the great trouble."

In reply we would say that we do not understand Bro. Wright's article to be specially intended as a reflection against the Farmers' Alliance, but merely a calling of attention to this as one of the signs of our times. That the farmers are not actuated by any bad motives in their combination we do not question, nor do we think that other persons who combine, either capitalists or mechanics, have bad motives in so doing. Each class organizes because it considers organization a necessity to preserve what it considers to be its rights and best interests. The speculator who creates a corner in wheat, corn or pork has no ill-will toward the rest of humanity—no desire to run up the prices of the necessities of life upon the poor—but merely desires to conserve the interests of himself, his business partners and his family. And so with most people who make combines; it is not that they hate or desire to injure their fellow-men, but that they love themselves and their own interests more.

We do not even say that it is wrong for the Farmers' Alliance to suggest to its members that they be not in haste to sell their crops for too small a sum, but that they seek to hold them for a period of greater demand and higher prices. We consider this to be entirely their privilege, and that in not crowding the market with more grain than it is ready to absorb at the present time, they would be merely taking the proper steps for getting a good market value for the produce of their labor. The point to be noticed, however, and the one which we presume Bro. Wright wished to impress, is that the farmers of the country, having organized themselves, are beginning to realize what a power they have in their hands, and in proportion as they come to a realization of this power they will be a more formidable party to deal with, and under the impression which seems to affect so many people of all classes, that "might makes right," they will be very apt, sooner or later, to come to an extreme in using their power, and then the Lord's consecrated people among them will surely have trouble to keep their conscience clear on the one hand, and to remain in the society on the other.

Certain it is that the work of binding in bundles is progressing very rapidly throughout Christendom in general, and by-and-by the fire of social trouble which our Lord predicted will surely be seen. Our advice to all who are fully consecrated is, "So far as lieth in you, live peaceably with all men." If possible, "Be not entangled again in any yoke of bondage." "If the Son make you free, ye shall be free indeed."

EXTRACTS FROM INTERESTING LETTERS

Among the interesting letters in the TOWER this month, we insert a few of the many received while abroad and since our return to America, expressing the interest of the scattered household of faith in the object and results of our journey. And as time will not permit a personal answer to the many kind congratulations on our safe return and expressions of interest in, and prayer for, the prosperity of our mission, we take this opportunity to thank you all and to assure you of our appreciation of your love and fellowship of spirit.

During all the journey the interests of the great work were our constant theme and study, and we believe much to our profiting, while the expressions of interest in our personal welfare proved to us the deep appreciation among the saints of the truths which it has been our privilege to proclaim and the firmness of that bond of love which makes us all one in Christ Jesus and in the glorious hope set before us

London.

DEAR BRO. and SISTER RUSSELL:—When I first heard of your presence in Europe from our Brother Carey, it almost took my breath away with surprise and joy, although we are told nothing is so likely to happen as the unexpected.

I hastened at once to write to the *Poste Restante*, Berlin, hoping to intercept you before your return to London, to offer our house in my husband's and my own name, as a resting place while in this great town. Then on the 17th inst. I received a visit from Brother Babbitt, who gave me your letter, which graciously entrusts me with the arrangements of meetings, etc. May the Lord endow me with all needful wisdom for this and every other work, as also I ask Him to bless you both and your travels, feeding you for both your own and our benefit. Today I have received the ZION'S WATCH TOWER for July, explaining the motive of your journey, which I sincerely trust may be realized. Brother Babbitt [whose acquaintance we made on our eastward ocean voyage] took away three copies of Vol. I. I felt so overflowing with the news of your approach, that I fear I gave him too strong a dose of my heart about the truth. The result is in the Master's hands.

Now let me once more request you both in the name of my husband and self to make this house your home for the four days you are in London. Indeed, I have taken it for granted that you will, and by general consultation with brothers and sisters have therefore decided it best to hold the meetings in a hall close by here. I need not assure you that we will esteem it a great privilege and delight to minister in any way to your comfort as a small token of gratitude for all the spiritual benefits derived through you. I am told that the poorest brother or sister among us will gladly make holiday and come a distance to greet you, and the fresh air of this neighborhood will make a change for them, and they can have a walk and refreshment between the discourses.

I often think it will be too wonderful should the Lord select me as a member of his body; for it seems as if every one of you were more worthy than myself, yet I do unfalteringly uphold my Father and His beloved Son in my heart of hearts as the supreme objects of my love and reverence. May they keep me faithful to the end and remedy all that is lacking in me. The bare thought of living with them makes me entirely confused with tears of *joy* and humility at such immense condescension and kindness.

We are all longing to see you, and I for one keep conjuring up to my fancy your dear faces.

Hoping this may reach you safely and wishing you every blessing, with Christian love, Your sincere sister and servant to the Master, Jesus Christ. ELIZABETH HORNE.

London.

DEAR BROTHER and SISTER:—

You will be at home by this time, and I do trust that you are all the better, both in mind and body, for your visit to this country, and I pray God to spare your life for many years to come and to make you both a great blessing to many of our fellows, in guiding them into the truth. So far God is using your writings to open the blind eyes of very many people. These two last Sundays have given me proof of it in that so many are asking for the books. The other day I could have sold over twenty, but had only two with me. Sister Horne and myself are being used mightily in the parks. The people are taking a great interest in our teachings, not opposing us as at first. A week ago last Sunday Sister Horne spoke for three hours with good effect. You will be glad to know that we now have Sister Swartz to help us in the work. She took part last Sunday with us in the park.

Oh! how precious to think that we are counted worthy to be co-workers with him and his dear son, Jesus Christ, and may our light so shine among our fellow men that they with us may say, Deliverance is come, and may all who are loyal and true to our living Head be ambitious in doing all we can to let people recognize and accept the finished work of our Lord Jesus Christ, to the glory of God the Father.

My wife and daughter join with me in Christian love and best wishes to you both. Believe me ever yours in Christ Jesus and his work, SAMUEL BATHER.

Liverpool.

DEAR BROTHER AND SISTER RUSSELL:—Your letter of the 11th inst. to hand from Queenstown, from which we were pleased to learn that you were on your way to Palestine. Had I known a month earlier I should have been strongly tempted to join you.

We shall be pleased to entertain you while in Liverpool, and if you can arrange to prolong your stay another week with us we would be glad. As to the all-day meeting on the 15th Sept., if agreeable to you we will undertake all the arrangements and write the friends we know in Liverpool and neighborhood, also Manchester, Nottingham and Sheffield. Our Mission Hall attached to our house, which seats 200 people, will be convenient, and we think large enough, as you know that those who take an interest in the King and coming kingdom are but a little flock. We shall be glad to carry out any other suggestions you may offer in order to make the meetings a success.

I have just read through Vol. III. of DAWN with deep interest and pleasure, and thank you very much for the most beautiful unfolding of truth which it contains and which the holy Spirit has revealed through you. I have for many years taken an interest in the Pyramid. I have read something of what has been written on the subject by Prof. Piazzi Smyth and others.

Wishing you and Sister Russell a pleasant and profitable journey with a safe home-coming, with our united Christian love, ever yours in the Lord. CHARLES W. ELAM.

THE TOWER TRACT SOCIETY

This is a business association merely; it was chartered as a corporation by the state of Pennsylvania, and authorized to hold or dispose of property in its own name as though it were an individual. It has no creed or confession. It is merely a business convenience in disseminating the truth. And anyone subscribing to one copy or more of the Society's quarterly, styled *Old Theology Tracts*, (6 cents a year,) is considered an active member of this Society—but not a *voting* member. Any one subscribing for $10 worth or more of the *O. T. Tracts*, or any one *donating* $10 or more to the funds of the Society for the spread of the Truth, is a voting member and is entitled to one vote for each $10 he or she may have donated. The affairs of the Society are so arranged that its entire control rests in the care of Brother and Sister Russell as long as they shall live. In fact, the only objects in having the corporation are:—

First, To provide a channel or fund through which those who desire can employ their money talent, whether small or great, to better advantage for the spread of the Truth than if each interested one acted and published independently of the others. Secondly, The corporation was called for by reason of the uncertainty of the lives of those at present managing the fund. Some wrote that they were doing all that their present necessities permitted, but that at their death, they desired to do more; and urged the necessity of a legal corporation, as Brother and Sister Russell might die too, and they wanted their donations to go to the spread of the Truth.

The Society owns nothing, has nothing, pays no salaries, no rent, or other expenses. Its policy is to use in the work every dollar received, to the best advantage, and as speedily as possible. Its success in publishing and circulating among the right kind of readers, tons of the *Old Theology Tracts*, is phenomenal alike to its friends and its enemies. The latter imagine that there must be great wealth connected with the concern, whereas really there is very little.—Few of the friends of this cause do, or are able to do, *much* financially; but what money there is, under economy and the divine blessing, is like the widow's cruse of oil: it accomplishes about a hundred times as much as other Tract Societies, which spend most of their receipts upon salaries.

THE OLD THEOLOGY TRACTS

No. 1. Do the Scriptures Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities—Why God Permits them.
No. 3. Protestants, Awake! How Priestcraft now Operates.
No. 4. Dr. Talmage's View of the Millennium.
No. 5. Bible Study and Students' Helps, Price Lists, etc.
No. 6. The Hope of the Groaning Creation.
No. 7. The Old, Old Story. (Poem—156 Verses.)

Those who desire to send out sample tracts by mail to their friends, or to general lists of addresses of ministers or others, can send the lists to us, and we will save you all the trouble, and in lots of one hundred or more at a time will charge only what the stamps would cost you—one dollar a hundred.

The first edition of each tract costs more proportionately than subsequent ones, and in order to give you the advantage of this we propose to send the old, *back* numbers, 1 to 6, at 45 cents per hundred for lots of one or more hundred, separated or assorted. (Price 1 cent each for less than 100.) Colporteurs are supplied with any of the above tracts *free*.

Those who can use tracts to advantage, but who cannot pay for them, will please in ordering say *how many* they think they can use *judiciously*, and also explain their method of using that we too, may judge of its advisability.

LIVING FOR JESUS

"Living for Jesus day by day,
Following just as he leads the way,
Never a choice in great or small,
Doing his will, and that is all.

"Living for Jesus! All the while
Hiding the tear with song and smile.
The world could not feel if it knew the smart,
And Jesus will comfort the sorrowing heart.

"Living for Jesus everywhere!
Dropping a seed both here and there;
No care for the fruit that will surely come,
For the Master will gather the harvest home.

"Living for Jesus in pleasure or pain,
Joy or sorrow, sunshine or rain!
Culling rare flowers from the bitter and sweet,
Learning great lessons the while at his feet.

"Living for Jesus! Just little things
In our daily life may take the wings
Of messengers, swift and strong and brave,
And—God only knows—a soul may save.

"Living for Jesus! Living, not dead,
Drawing rich life from the Fountain-head!
Quietly watering, though unseen,
Many a life from the Living Stream.

"Living *in* Jesus! Abiding in him,
His life, peace and rest, atonement for sin—
All mine in their fulness and richness, replete
With the joys of the Spirit—the Comforter sweet.

"Such may life be, O glorious Son!
Mystical union here begun—
One with the Father, the Spirit and Thee,
Living through time and eternity." —*Selected.*

THE TOWER FOR 1892

In response to numerous requests from our readers, we purpose an enlargement of this journal. Commencing with the issue for January next, the number of pages will be increased from 16 to 28, under white covers. This will afford considerably more space and will, we believe, be much better every way than to make the paper a semi-monthly of its present size. We trust that the TOWER readers in general will coincide with our judgment in the matter of this change.

This additional presswork, paper, composition and postage will necessitate an increase in the price of $1.00 (4/–) a year. This price, it is hoped, will clear the cost of the publication—including those sent *gratis* to the LORD'S POOR interested in the present truth, who, because of infirmities of age or accident or other causes, are unable to pay for it. These constitute a much more numerous class than most would imagine, as the poor and the infirm are specially drawn to the "good tidings of great joy." Should any surplus remain after the actual cost of the publishing of the TOWER has been met, it will go into the Tract Fund for scattering Old Theology tracts, as the Editor and the Publishing Co. serve the cause gratuitously, from love for the Master and the Truth.

OLD THEOLOGY TRACTS

In the VIEW of this issue, we have shown the necessity for supplying large quantities of the O. T. Tracts gratis to interested brethren and sisters who can use them to great advantage for the spread of the Truth. We therefore propose a plan which, if it can be worked out, will, we believe, meet the case fully.

(1) The new price for the TOWER will include a year's subscription for two copies of the OLD THEOLOGY TRACTS, published quarterly. Thus every TOWER subscriber will be also an O. T. Tract subscriber, and will receive two copies of each tract as issued.

(2) Any *subscriber* (as above—including those accepted on the list of the Lord's poor) will have the privilege of ordering FREE as many extra copies of any of the tracts as he can use judiciously—from No. 1 onward except Nos. 8 and 11. Thus all may become scatterers of the "hail" of which the Prophet speaks.—Isaiah 28:2, 17.

(3) It is proposed to meet this immense demand and the great cost which it will entail—even though with our great economy $1.00 will do nearly as much as $2.00 ordinarily—by the FREE WILL OFFERINGS of those whose hearts, touched by the truth, burn with desire to serve it and its Author.

This will be a work of faith; yet seeing the necessity for it, we conclude to adopt the plan, feeling sure that he who declares that all the gold and silver of the mountains are his will send the amount needful for its economical accomplishment. We will not even wait until the first of the year, but invite all TOWER subscribers, who have the heart desire and the ability to engage in the work, to order at once such tracts as they can and will judiciously use.

CHRISTIAN HOME EMBELLISHMENTS

While passing through London we noticed some very beautiful Motto Cards suitable for the adornment of the walls of Christian homes, and, thinking the prices cheaper than in the United States, we purchased some, purposing to advise the TOWER readers and to supply orders if any desired them.

We present herewith a descriptive list. The prices include postage.

MOTTO CARDS.
ASSORTED HEAVY MAROON AND GREEN CARDS
STAMPED IN SILVER.

No.		Each.
1.	LARGE STARS (6 different mottoes),	$ .25
2.	LONG SHAPED (4 different Mottoes),	.25
3.	SMALLER, Square shaped (4 Mottoes, with Chromo Illustrations),	.20
4.	SMALLER, "REST IN THE LORD"—verses,	.15
5.	SMALLER, SHIELDS, (6 Mottoes),	.10

MOTTO CARDS.
PRINTED IN GILT AND COLORS, ON HEAVY, FINE, TONED PAPER.

No.		Each.
6.	FAITH & LOVE (MOSS ROSES) (4 Mottoes)	$ .10
7.	GOD'S FAVOR (Floral Wreaths) (6 Mottoes)	.10
8.	LOOKING TO JESUS (Roses) (4 Mottoes)	.10
9.	CHRISTIAN SOLDIER MOTTOES (2 Mottoes)	.10
10.	EASEL MOTTOES FOR MANTEL (6 Mottoes)	.05
11.	CHRISTMAS CARDS (assorted, illuminated)	.05 & .10

VOL. XII ALLEGHENY, PA., DECEMBER, 1891 No. 12

GREAT CAUSE FOR THANKSGIVING

A DISCOURSE BY THE EDITOR, AT BIBLE HOUSE CHAPEL, ALLEGHENY, PA.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. 1:12, 13.

A day of formal national thanksgiving to God for peace and plenty, for bountiful harvests, abundant rains and smiling skies, and for general national health and security, has just passed, and the occasion naturally leads those who are only aliens and foreigners here to consider, What have we to be thankful for? and how deep does the spirit of thankfulness penetrate our hearts?

The above language of the Apostle calls forcibly to mind our wonderful favors over and above all those that call for the general rejoicing and thanksgiving. While as aliens and foreigners, as pilgrims and strangers sojourning in the most enlightened and civilized lands of the earth, we are blessed with a large measure of temporal prosperity, we are specially favored, first, in that we have been delivered from the power of darkness; secondly, in that we have been translated into the kingdom of God's dear Son; and thirdly, in that we have been made meet to be partakers of the inheritance of the saints in light.

Sometimes, when opportunities for comparison of circumstances are lacking, or those less favored in life do not come closely under our observation, we fail to rightly appreciate the common temporal blessings that fill our daily pathway. If the humblest in this favored land could form an idea of the gloom and want and degradation of millions of their fellow men abroad, they would indeed see much cause for rejoicing over their richer inheritance. There are the poverty-stricken, ignorant, starving millions of Russia, the hunted and persecuted Jews, the benighted sons of Africa, China, India, the toiling exiles of Siberia and the poor of Palestine and Egypt, to whom the humblest little American home would be a great luxury. Let us not forget to thank God that the lines of his providence have fallen to us in such pleasant places—that civilized ideas have scattered the dense darkness of the ages past; that we are permitted to live in a land of liberty, of education and of general enlightenment. What a blessing it is to be relieved from the superstitions which retard the progress of so many of our fellow-men from advancement in civilization; and how great are the temporal advantages arising from progressive ideas, general education and personal liberty; advantages of peaceful home and family life, of comfortable dwellings and neat and convenient furnishings, of medical skill, of commercial enterprise, of religious freedom, of a free press and an open Bible. What inestimable privileges are these. And yet we who enjoy them are only a minority of our common humanity. Thousands, if they had the means in their hands, would not know how to make life comfortable. The Mohammedan, for instance, marries several wives, and shelters them all with their families in one room, and often with a brother or a father and his several wives; and he feels at liberty to abuse them as he pleases, while the poor slaves know no other alternative.

Let us appreciate these temporal favors more and more, and use them to the greater honor of God. And while we realize the inability of our own efforts to lift the pall of darkness, ignorance and superstition from the rest of the world, let us rejoice in the near approach of the kingdom of light and peace, and the rising of the Sun of Righteousness, which in due time will scatter all the gloom. And let us further consider that our present vantage ground is not ours

because God is a respecter of persons, but because he is thereby preparing us to have part in his great plan for blessing all the families of the earth. As he prepared an Eden, like an oasis in the great world-desert, to be a suitable place for the trial of Adam and Eve, so he has prepared certain places and conditions for the development and discipline of his church; not an Eden, however, but a place and station where civilized conditions exist, and where the general enlightenment may be used for either good or ill, and thus the choice of the individual be made manifest.

These temporal advantages are our general favors; but let us consider the special favors granted us over and above these, first, in being delivered from the power of darkness and translated therefrom into the kingdom of God's dear Son.

The power of darkness is the power of ignorance, superstition, sin and death—the power of Satan, who works in darkness. From this kingdom of darkness we have been graciously translated, lifted over, into the kingdom of God's dear Son. While yet we sat in darkness the message came to us that the price of our redemption had been paid, and that, if we had faith in the message and desired deliverance, we could be at once translated into the kingdom of light and peace—the kingdom of God's dear Son. Gladly we heard the message and gladly we accepted the free favor thus offered; and, as a reward of our faith, came the sweet peace of God into our hearts. The first new ray of light admitted was followed by more and more; and the darkness of ignorance of God and his ways, and of superstition and error, began to flee away, and the soul was flooded with light and joy and a peace that surpassed all understanding to the hitherto darkened soul. Great was our joy when we first realized this blessed change, when we were told that now we were the children of light, and were counseled to walk thenceforth as children of the light.

As children of light and subjects of Christ, our Redeemer and King, we have been walking, from day to day and from year to year in the light of his countenance and of his Word, going on from knowledge to knowledge and from grace to grace. The old errors of ignorance and superstition have been gradually replaced with truth and an intelligent faith in the pure Word of God. And daily, as we are enlightened by the truth, we endeavor to bring ourselves into fuller subjection to our King; and thus, having been delivered from the power of darkness and translated into the kingdom of God's dear Son, our precious Redeemer, we grow more and more fully into the divine likeness and favor.

But in addition to all this favor we are further informed of our privilege to become partakers of the inheritance of the saints in light, which inheritance is that of joint-heirship with Christ in his kingdom and glory, when in due time his kingdom shall be established in all the earth, and also to be made with him partakers of the divine nature. For such a position we naturally feel our unworthiness; for what are we, or what good thing have we done, to make us worthy of such an inheritance. We look at the pit whence we were digged, and then at our present imperfection as measured by the standard of God's righteous and perfect law, and doubtfully say, That call must have been a mistake; it surely was never meant for me. Yet the heart bounds with joy at the first suggestion of such a favor, and when trembling faith is reassured by the statement that God hath made us *meet* for that inheritance, and that "Faithful is he that hath called us. who also will do it," we take courage and reckon ourselves henceforth as heirs of God and joint-heirs with Jesus Christ.

By nature, or of our own selves, we know that we are not meet for that inheritance. Our sufficiency is in Christ, whose merit, applied to us through faith in his blood, makes up all our deficiency, while we earnestly strive to conform to the divine will. Thus we are now reckoned of God as meet for the glorious inheritance with Christ, until in due time our actual fitness shall appear, when, having fully submitted ourselves to the guidance and discipline of Christ our King, he will present us to himself a glorious church without spot or wrinkle or any such thing.—Eph. 5:27.

Such, dear faithful ones in Christ, is our occasion for thanksgiving. Shall we set apart a special day in which to render praise and thanks to God for such unmeasured favor? Or, rather, shall we not set apart every day as a day for the expression, in deeds as well as in words, of our hearty thanksgiving to God for all his multiplied favors to us? Thanks be to God for preparing our way before us in a land where, though we are merely aliens and foreigners, we have such inestimable privileges and advantages for growing in knowledge and in grace, and for advancing the cause of truth; and thanks be to him for delivering us out of the kingdom of darkness into the kingdom of light and peace, and calling us to be the bride of Christ and joint-heirs of all things with his dear Son.

In the few succeeding verses the Apostle endeavors to convey to our minds some idea of the glory of our inheritance in becoming the bride of the Son of God, saying, "He is the image of the [to us] invisible God, the first born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or powers: all things were created by him and for him. And he is before all things, and by him all things consist."

What a glorious Bridegroom! truly the chiefest among ten thousand, the one altogether lovely, and the heir of all things; for by him and for him were all things created. And all things are ours also, if we are Christ's—all dominions and principalities, all power and wisdom and might and glory and honor and blessing. And he is able "to present you holy and unblamable and unreprovable in his sight, if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."—Ver. 22, 23.

THE ANGLO-ISRAELITISH QUESTION

To the Editor of THE BANNER OF ISRAEL:—

DEAR SIR:—The articles by Mr. J. G. Taylor reviewing *Millennial Dawn*, Vol. III., and especially its reference to the Anglo-Israel question in connection with the return of the Jews to Palestine, have only now come to my attention; and as they seem to inquire for a reply I hasten to answer them briefly.

Passing by Mr. Taylor's sarcastic flings and nudges, we would advise him and all of your readers that, by the grace of God, we have gotten past the point of boasting of being a "loyal Pennsylvanian," or of having any pride of ancestry according to the flesh, and have reached the position advised by our Lord and by the great Apostle, where we recognize that he is not a *real* Jew who is merely such outwardly and of fleshly descent, but that only such as are of the faith and covenant of Abraham are the children meant in God's promise—Israelites indeed in whom is no guile.

The point of discussion turns upon the question whether after the separation of the ten tribes from the two tribes of Israel, in the days Rehoboam, they ever again became united, either actually or reckonedly. Mr. T. claims that there was no reunion and that the name, Israel, from that date forward belonged exclusively to the ten tribes and not to the two tribes, the Jews. This seems necessary to his theory; for he holds that the Anglo-Saxon people are those ten tribes, and that their prosperity is due to this fact. We hold that from the period of the seventy years desolation, and especially from the return from Babylonian captivity, the nation of Israel has been recognized by God as one, including all of every tribe who respected God's promises and went back to Palestine when Cyrus issued his decree of permission. We hold that all who did not return were not of the *commonwealth* of Israel, not Israelites indeed, but reckoned thenceforth as Gentiles. We affirm, too, that those "lost" ones who were not Israelites indeed will require recognition and blessing under the new covenant during the coming Millennial age, and not during the Gospel age. Upon some points there seems to be a slight misunderstanding of our position. We do not deny that the ten tribes separated from the two tribes, or that the ten, representing the majority, retained as such the original name of all—Israel, or that the two tribes became known as Judah, or that there was considerable cause for the separation, or that it was in accord with God's plan for their chastisement, or that the ten tribes went into captivity some seventy years before the two tribes, or that God possibly has some portion of blessing for the descendants of the ten tribes, as well as for those of the two tribes and for all the families of the earth, during the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

What we do claim is, that the Great Teacher was right when he declared that "Salvation is of the Jews," and that the great Apostle was right when he declared that God's order is—"Glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God." (Rom. 2:10.) Our understanding of this is. that after the Babylonish captivity the name Jew became synonymous with Israelite, and included all who held to the law and hoped for the fulfillment of the Abrahamic promises—including some from the ten tribes as

well as proselytes from the Gentiles—all who were circumcised. Moreover, even at the time of the revolt of the ten tribes all the individual members of those tribes did not join in it. Some continued faithful to the kingdom of Judah and continued to live among the Jews.—1 Kings 12:17.

We have found, and have pointed out the fact, that our Lord and the Apostles addressed the "twelve tribes" under one name—"the House of Israel"—and this, too, in speaking directly to the people living in Jerusalem, who, all admit, were chiefly of the tribe of Judah, but partially of all the twelve tribes. The fact that the Lord and the Apostles thus addressed the twelve tribes as one nation, and applied prophecies to them as such, seems to us quite sufficient reason for doing the same.

To quote the texts of Scripture bearing on the different phases of the subject would require a great deal of time and space. Whoever will take a copy of *Young's Concordance* and turn to page 528, and note the various instances in which the word Israel is used in the New Testament, will have what seems to be overwhelming evidence that the House of Israel was no longer regarded by our Lord and the Apostles as the "ten tribes" merely, but, as it is expressed, "All Israel." Note especially the following texts: Matt. 8:10; 10:6; 15:24, 31; 27:9, 42; Mark 12:29; 15:32; Luke 1:54, 68, and especially verse 80; also 2:25, 32, 34; 24:21; also note carefully John 1:31, 49; 3:10; 12:13; also Acts 2:22, 36; 3:12; 4:10, 27; 5:21, 30, 31, 35; 13:16, 24; 21:28; Rom. 9:6, 31; 10:19; 11:25, 26; 1 Cor. 10:18; Gal. 6:16; Eph. 2:12; Phil. 3:5; Heb. 8:8.

"Salvation is of the Jews" or covenant-keeping Israelites in the sense that (1) our Lord Jesus, the Saviour, came in this line, and in that (2) a remnant of these Jews (the Apostles, the early church, etc.), called a remnant of Israel (Rom. 9:27; 11:1, 5, 7), became ministers of reconciliation to bear the message to the Gentiles, and in that (3) the Lord's provision is that, in the restitution work of the future, fleshly Israel, recovered from blindness, shall be used as a medium through whom the streams of salvation, issuing from the glorified, spiritual Israel, shall flow to all the families of the earth; as it is written, "The law shall go forth from Mount Zion [the Gospel church, or spiritual Israel glorified] and the word of the Lord from Jerusalem [the re-established fleshly Israel.]"—Isa. 2:3.

But in any case the *ten tribes* are left out of this and all such promises; for neither Zion nor Jerusalem [neither the typical nor the real] belonged to them. To have a share at all in the covenant made with Abraham, either they must be united to the spiritual Israel, of which the Lion of the tribe of *Judah* is the head, or they must become associated with the literal *Judah* at Jerusalem, in order to share his portion in the coming times of restitution; for "the Lord shall save the tents of *Judah* first."—Zech. 12:7.

The arguments of Mr. Taylor, aside from his sarcasm, seem to be summed up in the following extracts, which we quote from your journal. He says:—

"As to the non-return of Israel, a comparison of Jer. 29:1, 4, 10 with Ezra 1:1 shows that the edict of Cyrus was in fulfillment of a prophecy which referred exclusively to the Jews, and from Ezek. 4:3-8 it is patent that Israel's term of captivity had to extend far beyond Judah's. There is no proof whatever that the Ten Tribes were embraced in the offer of Cyrus."

We must take exceptions to such statements and ask Mr. T. and your other readers to examine more carefully the very texts cited. Jeremiah (29:1-10) does not advise the people to settle down contentedly, *never* expecting to return to Jerusalem, but that they should make themselves comfortably at home in the land of Babylon, because there would be no deliverance for seventy years—a much longer period of captivity than they had ever before experienced.

Ezra 1:1 does not limit to the members of Judah and Benjamin the privilege or liberty to return. On the contrary, verse 3 declares that Cyrus extended the offer to "Whoever among you that is *of all his people;*" verse 4 repeats the "whosoever" and makes the invitation world-wide, as was Cyrus' dominion, by the words *"in every place;"* and verse 5 declares that not only the chiefs of Judah and Benjamin responded, but also "the priests and the Levites, with *all those* whose spirit God had awakened"—*i. e.*, all whose hearts like Simeon's were "waiting for the consolation of *Israel.*" Among such were *some* from the ten tribes even though they were fewer. For instance among those who with Simeon waited in the Temple for the consolation of *Israel* was Anna the prophetess the daughter of Phanuel, of the *tribe of Asher.*—Luke 2:36.

As for the citation from Ezekiel (4:3-8), Mr. T. offers no suggestion as to when he thinks the forty years upon Judah, or the three hundred and ninety years upon the remainder of Israel, were fulfilled. He apparently, however, overlooks the fact that although this trouble is divided into two portions it is all represented as coming against *one people,* as illustrated by the one capital city, Jerusalem, which was portrayed by the prophet as a part of his tableau teaching. Some suppose the lesson taught to be that God's wrath against the ten tribes dated from the time of the revolt, when they went into idolatry, about 390 years before the desolation of Jerusalem, and that the wrath against the two tribes dated from forty years before the desolation, when, under King Manasseh, the two tribes became idolaters, and that God's wrath ceased, or was assuaged, by the expiation for their sins in the utter desolation of Jerusalem and the land. If this be correct, his favor returned, while they were in Babylon, to all who revered his promises and waited for the seventy years of desolation to expire, that they might return to God's worship in his holy city and temple.

We answer, then, that Mr. T. is in error; that there is no evidence that the willing, faithful ones of the ten tribes were hindered and did not return to the holy land after its seventy years of desolation. On the contrary, the evidence shows that they had the liberty to return and that some of them exercised it.

After quoting from *Millennial Dawn,* Vol. III., "They [the ten tribes] deserted the Israelitish covenant, and became idolaters, unbelievers, and practically Gentiles." Mr. T. continues:

"This is perfectly correct: the Ten Tribes did apostatize, and were formally divorced from the Mosaic covenant (Jer. 3:8). But he overlooks the companion jewel—namely, they were to be remarried in a new and better covenant (Isa. 54:4-8; Hos. 2:7, 19; Jer. 31:31-33). The Israelites were indeed practically Gentiles, and are esteemed Gentiles to this day; but that is concordant with prophecy, for Ephriam's 'multitude of nations' are *goyim* or nominal Gentiles (Gen. 48:19); and the children of Ephriam-Israel, 'which cannot be measured nor numbered,' are the offspring of *Lo-ammi,* or nominal Gentiles.—Hos. 1:9, 10."

We beg to differ regarding the above statement. We deny that the Lord has remarried or ever will remarry the ten tribes. The citations prove nothing of this kind. Hosea gives some hard pictures of a bad people. Chapter 1:6, 7 seems to mention the ten tribes separately from the two, but promises no more mercy—instead, an utter taking away of the ten, and mercy upon Judah. Verses 9 and 10 show the rejection (for a time) of all Israel the (natural branches of the olive) and the grafting in of spiritual Israel upon the original root or promise—those from among the Gentiles who formerly had not been recognized by the Lord as his people, who had been strangers and foreigners and aliens to the commonwealth of Israel, but who are now brought nigh and made partakers through Christ. This application of this Scripture is made by the Apostle Paul. (Rom. 9:23-26.) Verse 11 declares that "then," at the time of their rejection and at the time of the recognition of spiritual Israel, Judah and Israel would be reunited under one head.

Hosea 2:1-7 includes one of Mr. Taylor's proofs; but the most careful search in these verses discloses no promise from the Lord that he will remarry them. Reading down to verse 13 proves to the contrary. Then verses 14-18 show the "door of hope" for these rebellious people, which the Millennial reign of the true spiritual seed of Abraham (Gal. 3:16, 29) will inaugurate; for verse 18 locates the date of this "door of hope" by declaring it to be after the time of trouble, when wars shall be no more.

Verses 19 and 20, if applicable to the fleshly seed at all, should be applied to *"all* Israel" (last before mentioned)—see Chapter 1:11—and in that case would not call for fulfillment before the close of the Gospel age, when wars shall be no more. But there is good reason for believing that these verses (19 and 20) relate to the spiritual class, selected during the time when fleshly Israel has been cast off. To this view the 23rd verse as well as Chapter 1:10 give support, both being quoted in Rom. 9:23-26, and agreeing well with the Apostle's other statement, "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded."—Rom. 11:7.

As for Isaiah 54:1-8, the Apostle Paul has thrown the light of superhuman wisdom upon it, and has applied it to spiritual Zion, our mother or covenant, symbolized by Sarah. The fleshly seed of Abraham had been cast out from being heir of the promise, and the true seed, Christ (typified by Isaac and Rebecca), had been received as the only seed of promise.—Gal. 4:22, 24, 26-31.

Jeremiah 31:29-33 is quite to the point. It was written

at a time when the ten tribes, called Israel, were separate from the two, called Judah, and hence it was necessary for the prophet to mention both, in order not to be misunderstood to mean the ten tribes only. But here, in verse 31, he puts the two together, and, after thus joining them as one, he uses the one name for all, in verses 33 to 36; and this is confirmed by verses 38-40, which describe places lying in the portion of the two tribes, in and about Jerusalem.

But next let us notice that this is a prophecy not yet fulfilled, so that the ten tribes, even if they could clearly identify themselves now, have no cause for boasting yet. They would better wait until the New Covenant is made with them and until the law of that New Covenant has been written in their hearts. Then surely they will no longer boast themselves of their *old covenant*, but of the new.

During the Gospel age the New Covenant and its blessed heart-writing and spirit-teaching is not for the ten tribes, nor for the two, but only for the remnant selected from the twelve, and the residue selected from among the Gentiles; the fleshly seed (Ishmael) must wait until the spiritual seed (Isaac) has inherited *all*, and must then get his portion through Isaac. In those days—when the fleshly seed receives its portion—the blessed Millennial privileges, mentioned in verses 29 and 30, will be realized.*

Beloved, let us make our calling and election sure by the obedience of faith, and not hope for *spiritual* blessings to come to us because of *fleshly* connections—which the Lord's Word clearly shows us cannot be. If the Anglo-Saxon races are the literal descendants of the ten lost tribes, it certainly is to their *advantage* that the Lord will overlook the relationship and count them *as* Gentiles; for his favor was withdrawn from the natural seed when the remnant had been selected, and he turned to take out the people for his name from among the Gentiles, who previously were not his people; and, as we have seen, no return of his favor is promised until the elect church shall have been completed, in the *Millennial Dawn*.

Nothing in our understanding of the teachings of the Scriptures is in opposition to the idea that Great Britain, Germany and the United States may contain some of the descendants of the ten tribes which separated from the two tribes in the days of Rehoboam. It could not be claimed, however, by any one who is familiar with the racial mixture which prevails, especially in the United States, that any of these nations are of pure Israelitish stock. Neither do we debate the question whether the prosperity of these nations, more than that of some other nations of the world is due to their lineage. Perhaps this is true. What we do maintain, however, is that, so far as the Lord's "high calling" of his church is concerned, the middle wall of partition having been broken down, the Israelitish origin of an individual or a nation would gain the individual or the nation no advantage over other individuals or nations of a different race under the terms of the New Covenant. From it "all Israel," "the natural branches," were broken off, except a "remnant" which accepted of Christ, the mediator of the New Covenant; and that "remnant" had no pre-eminence over others because of nationality. God, through the Apostles, has preached no favors to Israel according to the flesh during the period of the selection of spiritual Israel; but he has declared that when the company of spiritual Israel is complete, his favor will return to the fleshly house.

Because we believe that the spiritual Israel is nearly complete, therefore we are expecting blessings upon the Israelites who are according to the flesh, and the turning away of their blindness, anticipating that they will be the first of the restitution class to be blessed by spiritual Israel, and so "receive mercy through your mercy." (Rom. 11:31.) After they have thus received mercy through the complete and glorified church of Christ, they will indeed be used as the Lord's instruments for blessing all the families of the earth, and thus the Abrahamic promises will be fulfilled unto both the seeds—both that which is according to the flesh, and that which is according to the spirit—"To the end that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham."—Rom. 4:16.

Yours truly,

The Author of MILLENNIAL DAWN.

* [See June 15, 1919, critical examination of covenant articles.]

A NEW GOVERNMENT FOR PALESTINE PROPOSED

COPY OF A LETTER OF SUGGESTION, WRITTEN BY THE EDITOR WHILE IN PALESTINE, TO THE TWO LEADING HEBREWS OF THE WORLD, BARONS ROTHSCHILD AND HIRSCH

November 20th, 1891.

The following is a copy of a letter, written while in Palestine, but afterward separated from me by the loss of my luggage *en route*, and only recently recovered. C. T. R.

Jerusalem, August 18th, 1891.

To the Honorable BARON HIRSCH.

RESPECTED SIR:—I, a Christian, but a lover of the seed of Jacob, especially because of the promises of God yet remaining to them and the Holy Land, address you upon a subject which I know lies close to your heart.

That you may know of my interest in your people, I will cause to be sent to you a copy of each of two volumes of my own writings, in which the promises of God to your nation are cited and commented upon.

At present, accompanied by my wife, I am in Palestine, taking a hasty view of the land of promise and its people, and considering the prospects of the soon fulfillment of the predictions of the prophets. As you will see from my books, we find the testimony of the prophets to be, that your nation will be greatly blessed and returned to divine favor between now and the year 1915, A. D.

The present persecutions in Russia we believe to be a mark of divine favor rather than the reverse. The Lord declares that he will drive them out of all lands whither he has scattered them. We believe that so far from this persecution abating, the near future may see it greatly increased among the various nations of Europe in the midst of which Jews reside.

We believe that the Lord's Word teaches that the people are to be in great part gathered into the land of Palestine, and the fact that all entrance thither has recently been barred inclines us to think that the time has come for opening the door thither yet wider than ever before. This seems to be indicated in the words of the prophet.—See Jer. 32:37-44; 33:6-22.

As I do not own an inch of ground in this land, I cannot be accused of having any selfish reasons for offering the following suggestions of what appears to me to be the only immediate solution of the difficulty. My suggestion is as follows, and refers to all Syria:—

The revenues derived from Palestine by the Government amount to about £100,000 per annum. This sum, however, is *absorbed* by the local government of Palestine, and it is doubtful whether Turkey ever receives one piaster of it—except in the way of bonuses paid by those who obtain official positions in the land. I have been unable to obtain any reliable figures respecting the taxes of Syria as a whole, but it is safe to assume that the results to Turkey are no more profitable than those from Palestine.

My suggestion is that the wealthy Hebrews purchase from Turkey, at a fair valuation, all of her property interests in these lands; *i. e., all the Government lands* (lands not held by private owners), under the provision that Syria and Palestine shall be constituted a FREE STATE, the government of which shall be in the hands of a board of thirteen Directors, appointed as follows: One Director to be chosen by each of the following Governments:—Great Britain and Ireland, France, Germany, Russia, Austria, Italy, Turkey, Greece, and the United States of America, should they approve the scheme; and the remainder of the thirteen to be elected by the suffrages of the people of Syria, none being eligible to said election who has not lived in the land for three consecutive years.

Religious liberty should be fully guaranteed to all the inhabitants. Each Director should be a resident of the land during the tenure of office, and should receive £1,000 sterling per annum, and no other fees, emoluments or bribes, under penalty of disgrace and banishment. Those Directors appointed by the various governments should also be the Ministers Plenipotentiary of those Governments without additional fees therefor.

Each of the nations invited to join representatively in the government should be required to contribute a sum of money, say £10,000, for the carrying out of the project and as a test of its interest in the welfare of the land and its people. Just at present all nations are interested in providing a home for the Russian exiles; and the poverty of Turkey would facilitate the purchase of her estate in Syria at reasonable figures. This I conceive to be a feasible plan, because all of the above nations are interested in Palestine, having directly

or indirectly expended large sums of money there. The plan of making it a free state, under the control of all, I believe would be pleasing to all; whereas, to put the land under the control of any of them exclusively, would be strenuously opposed by the others. The land should, however, be free from all other nations, except through their appointed representative Directors.

A liberal Constitution should be drawn up, alterable only by the consent of at least nine of the thirteen Directors. In all other matters the majority should rule—under the limitations of said Constitution. The new blood and new ideas thus introduced into the government would soon show upon the people and the land, and they would rapidly advance to civilized conditions in every particular.

You are no doubt well aware that, notwithstanding the large sums of money sent here by Hebrews and others, many of the people here are far from comfortable; and all will agree that the two things most needful to this land are a wise, just and good government and plenty of water.

The water is indispensable to health. The stench is dreadful as one passes through the city, especially in the Jewish quarter. I can only account for the absence of some plague by the extreme purity of the mountain air. In almost every other climate such filth and drouth would surely bring pestilence. In one more month, I am told, water will be selling at two or three piasters a skin.

The present government and laws, although said to be a great improvement on those of the past, all will admit are very far from *good*. The poor peasants or fellah are robbed of almost all they can earn—first, by the money-lender, who exacts from 10 to 50 per cent interest, paid in advance, and secondly, by the tax-collector, who extorts all he can possibly squeeze of the balance. Many of the Jews coming from Russia are poor, and many are wealthy. Seemingly, the latter consider it their business to grind profits out of their brethren and neighbors instead of helping them, while the former, following the example of Romanists and Greeks, think it their duty to spend all their time in prayer and ceremonies, while they are supported by the donations of friends in Europe and America. Your charities and those of Baron Rothschild and Sir Moses Montefiore have been productive of great good and are still beneficial (except, perhaps, the payment of so many francs per head for support of some of the colonists, which is leading some to multiply their children and grandchildren as rapidly as possible, to increase their income).

What is needed here, therefore, next to water and cleanliness, is a good government which will protect the poor from the ravenous and wealthy.

Banking institutions on sound bases, and doing business honorably, are also greatly needed. The poor, I am told, hide whatever money they can save, in holes in the earth, where it is ultimately lost to themselves and the world. These, no doubt, would deposit in banks of whose standing they would have no doubt.

I suggest further that as Jerusalem is so full of items of deep interest to the civilized world, as well as to the Jews, it would meet with general favor to introduce into the Constitution provisions guaranteeing that Jerusalem shall remain practically as it is at present—except that it be cleaned up—that all shops and business be prohibited inside the walls; that sanitary regulations be strictly enforced; that the city be sewered thoroughly—a very practical matter and one of but moderate expense if "Solomon's Quarries," underlying a great portion of the city, be utilized for the laying of the larger sewer pipes.

Outside the city the minimum width of the streets and the minimum size of building lots should be subjects of law, as the people have *narrow* ideas as to what "will do."

Under such an arrangement as above referred to, much money would be provided by lovers of the Holy Land for water, aqueducts, artesian wells, etc., etc., and soon the barren places would become a paradise.

I believe that now is the Lord's time for the long promised deliverance of Israel (and my reasons for so believing you will observe in my two works mailed to you and above referred to); and that it will be accomplished by some such concerted project among the nations is, I believe, indicated by the prophet Isaiah:

"And they shall bring all your brethren out of all nations as an offering unto the Lord, upon horses and in chariots and in litters and upon mules and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord. . . . . For as the new heavens and the new earth (the Kingdom of God) which I will make shall have permanence before me, saith the Lord, so shall exist permanently your seed and your name."—Isa. 66:20, 22.

See also Jeremiah 32:43, 44:—

"And the fields shall yet be bought in this land whereof ye say, It is desolate, without man or beast . . . . Men shall buy fields for money and write it in deeds and seal it and certify it by witnesses in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the lowlands, and in the cities of the south; for I will cause their captivity to return, saith the Lord."

May the God of Jacob direct you, my dear Sir, and all interested with you in the deliverance and prosperity of Israel, and blessed will they be who, to any extent, yield themselves as his servants in fulfilling his will as predicted.

But please note, my dear Sir, that the sacred Scriptures predict the return *to Palestine*, and not a further wandering to the ends of the earth—to America or elsewhere. And, therefore, it is my humble opinion that Israel will find no rest for the sole of his foot until he finds it in the land of promise; and I pray you therefore, not to waste your efforts in assisting emigration elsewhere, but concentrate them in the direction where God has indicated success. God bless you.

Yours in the Faith of the Sacred Scriptures,
C. T. RUSSELL.

P. S. A copy of this letter has also been sent to your compatriot, Baron Rothschild.

HELL OR ANNIHILATION

[Brother Wakefield has been seeking to serve the truth, by the use of his pen, through the columns of the secular press. We give below an article of his which may be of interest to some TOWER readers. We commend this plan of service to those who have a clear understanding of the truth, and the talent and education needful to a clear presentation of it.]

Editor of the New York *Sun*:—You say of the "Brooklyn Conference of Baptists, who are looking for the second coming of the Lord at an early day," that "they think it vain to look for the bringing of all men to Christ before the second advent, and hence they are pre-millennialists." The Scriptures being true, they could not with any show of reason have entertained the notion of "bringing all men to Christ before the second advent" at all; but the reverse.

The Lord's own statement concerning the matter is unequivocal: "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives and were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." Also, as it was in the days of Lot and Sodom, "Even thus shall it be in the day when the Son of Man is revealed." (Luke 17:26-30.) Paul's testimony is equally emphatic and pointed: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, boasters, blasphemers, without natural affection, incontinent, fierce, untruthful, unholy, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." —2 Tim. 3:1-5.

Scriptures of like import might be largely quoted, but with those already before us, it is enough to say that had the Brooklyn Conference really believed the testimony of the Lord and of his inspired apostle they could not have thought of such a thing as the conversion of the world before the second advent. But the confession of the hopelessness of human efforts being successful in the reformation of mankind before the second coming of Christ, and that he himself must appear as the personal head or leader of the grand campaign that is to culminate in the acknowledgment of Christ as King of kings and Lord of lords by all the nations of the earth, is a long step forward in the cause of truth.

The language of the prophet Daniel (7:13, 14) is very clear: "I saw in the night visions and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

But it then would seem that it is not the prevailing wickedness of the human race only that discourages these good people: the spread of Universalism is a matter of serious

moment; and the effort "to abolish hell" they regret as the latest work and "one of the most dangerous artifices of the devil." Concerning Universalism I will only say that if within the next seven days the world should be converted to that faith it would still remain for the Universalists to be converted to the truth. For am I persuaded that the Universalists have no truer conception of God's plan of saving the world than the so-called "orthodox;" and they are evidently at sea without rudder or compass. If "the orthodox faith is in present peril from enemies who have arisen and are multiplying in the very citadel of its defense," it is a sure evidence that "judgment" has already "begun at the house of God," and that the Laodicean church, while she imagines herself to be rich and needing nothing, is in reality "poor and blind and naked," and that she is shortly to be "spewed out," a "lukewarm," nauseous thing. It is another step toward the consummation.

As to the atrocious dogma of an eternal hell of inconceivable torment, does our "sensitive modern philosophy" imagine that it has outgrown the Scriptures? Do men who "could not bear to see a dog in pain," to whose enlightened reason and refined sensibilities "the goodness and loving kindness of God seems to be totally inconsistent with the torments of hell," and who therefore refuse to believe their infliction possible, still believe that this frightful hell torment is the doctrine of the Bible? Alas, that the people of this day of Gospel light should still be willing to stumble along in the darkness of the middle ages!

The Bible statement of the doctrine of future punishment is simple and straightforward and not at all befogged with the horrible fancies which our theologians have thrown around it. "The soul that sinneth, it shall die," is the simple statement of God's Word. Another of equal directness is, "The wages of sin is death." "Ah, yes!" says the theologian, "but the soul is immortal and can never die, and therefore the Scriptural idea of the death of the soul is a state of endless suffering, eternal torment. And when the apostle says the wages of sin is death, he must mean eternal death, which is simply eternal life in torment!" How very plausible such reasoning seems to be, and how easily it can be shown that "the wisdom of men is foolishness with God."

There are several things that the clergy know and that the laity ought to know. The clergy, every man of them, know that the "immortality of the soul" is never once affirmed in the Bible. They know that in all the over nine hundred times that the word "soul" occurs in the Scriptures, there is never used in connection with it any word or phrase to indicate unending existence. On the contrary, they know that the "soul" is everywhere in Scripture spoken of as being subject to death or liable to die. And they know that the same word "soul" that is applied to man is also used with reference to the creeping things and fowls and beasts of the earth. The Scriptures being true, a moment's reasoning will show the absurdity of attributing deathlessness to the soul.

Take the first text above referred to: "The soul that sinneth. it shall die." Consider death in any light you please, as physical, spiritual, eternal, political, or any other. Death is the opposite of life.

But, again, the penalty of sin is death. Such qualifying terms as "temporal," or "eternal" death are never used in the Scriptures. The Word of the Lord is content to say "the wages of sin is death," and such as shall not be found written in "the book of life," in the judgment day, or age, shall be the subjects of the "second death." The "punishment" of the wicked will be "everlasting," without doubt, but the terms used in Scripture to define that punishment necessarily convey the idea of extinction. Thus the "everlasting punishment" in Matt. 25:46 is *"kolasin aionion,"* literally, "cutting off enduring." The righteous are received into *"zoen aionion,"* life everlasting, and the wicked are punished by *"kolasin aionion,"* "everlasting cutting off" from life.

Truly, "an implacable God would be a hideous monster," and the creation of men predestined to hell from before the beginning of time outrages every sense of justice as diabolic sport with helpless mortals. And "this sentiment, which was once denounced as the expression of infidelity and impiety," and is now "prevalent among Congregationalists, Episcopalians, Presbyterians, and even Baptists," is but the beginning of the grand theological revolution which shall disrupt and utterly sweep away the present system of so-called "orthodox Christianity." It is the opening of a better, brighter day, in which, as the Apostle Paul says, God will have all men "come to a full knowledge of the truth." This will be "the day of judgment," "the times of restitution," the times in which the Prince of Peace "shall have dominion from sea to sea, and from the river to the ends of the earth;" when "he shall judge the people with righteousness and the poor with Judgment: he shall deliver the poor and needy and break in pieces the oppressor;" when truth "shall go forth as brightness, and righteousness as a lamp that burneth," and all flesh shall see the salvation of God. This will be the day of the world's probation, after Christ has come, when the dead shall be raised; in which, with full knowledge and understanding of the truth, every man shall have privilege and opportunity to decide for himself whether he will serve and obey the King or not. If he will, he shall be promoted to the inheritance of the kingdom prepared from the foundation of the world; if he will not, he shall be adjudged unworthy of life, and shall perish in that aionion fire (the fire of the age) in which sinners and sin, death, hades, the devil and all that is evil shall be destroyed together, and shall be no more forever. And so, ultimately, God will be glorified in all the works of his hands.

R. WAKEFIELD.

SPECIAL ITEMS TO REGULAR READERS

The only article in the present issue bearing upon the subject of our journey abroad is the copy of the Letter to Barons Rothschild and Hirsch, which we believe will interest all of our readers.

The January TOWER will contain our View of Foreign Mission Work, and, in connection, a report upon the Home and Foreign Tract and Mission Work as connected with the WATCH TOWER office and its co-workers. This will be followed by a brief account of our travels and observations in Great Britain and Europe, from the pen of Sister Russell. Subsequently the story of our sojourn in Palestine and our views of the European situation will be given as opportunity may permit.

So far as heard from, the proposition to increase the size of the TOWER meets with general favor. Some, however, urge that instead of it having more pages, its visits be twice a month, as they get too hungry between them. We have concluded to grant the request. Accordingly (D. V.) the issues will be at the 1st and 15th of each month during 1892. This will busy us still more, and you must expect still fewer and shorter personal replies to letters.

RENEW A RIGHT SPIRIT WITHIN ME

Renew a right spirit within me,
O Lord, is my prayer;
That only the perfect and holy
May find echo there.

The spirit of faith's adoration—
Devotion to thee.
No more should the world's senseless idols
Hold sway over me.

A spirit of humble submission;
Of sweet, lasting peace—
That warrings of earthly ambition
Forever may cease.

The spirit of Christ and his teaching—
Thy spirit divine—
Which finds in thy service its duty,
Its pleasure in thine.

A spirit of deep understanding,
Of wisdom and love;
As wise as the serpent, and harmless
And pure as the dove.

Renew a right spirit within me—
All gifts of thy grace;
That all who my character study
Thy likeness may trace.

Oh! make me a living epistle—
Inscribed with thy name,
And sealed with the blood of the Saviour—
Thy love to proclaim.

R. J. BALL.

EXTRACTS FROM INTERESTING LETTERS

New York.

DEAR BRO. IN CHRIST:—I am just opening up a practice here and, having some leisure, I asked a friend for a book to read to pass away time. He gave me MILLENNIAL DAWN, VOL. I., *The Plan of the Ages*. I have believed in the pre-millennial coming of my blessed Saviour for twenty-five years. With some prejudice, however, I read it casually, *i. e.*, not looking up the references. I am now re-reading it carefully. If it is Scriptural it is the most wonderful book I ever read. If it is true it is most marvelous, and marvelous also that I have never learned its precious truths before. I am inclined to be too credulous and cannot detect sophistry as soon as some, perhaps, but this seems not only Biblical but logical and reasonable, and I drink it in as a revelation from my Father, and it has made me unspeakably happy.

If God's Word teaches a full trial of perhaps one hundred years under favorable circumstances for all our race, it would lift a great burden from my heart.

You say this age is not for the conversion of the world, but for witnessing. What, then, is the legitimate work of Christians? I suppose it must be to get as many as possible fully saved and fitted for the bride of Christ. I must refer to my own experience. I was converted forty-four years ago under the labors of a man who taught that it was the privilege of even young converts to obey Rom. 12:1, 2. I made the consecration, but was not steady until twenty-five years ago. After repeated scourgings in the holiness movement in the M. E. church in Illinois, I made an intelligent and complete consecration of all to God, which I have ratified many times, but from which I have never receded.

I have been engaged in holiness meetings of various kinds most of the time since. Your teaching on that subject seems to me to be eminently Scriptural. I have suffered much with and for Jesus, and have by the grace of God classed myself with the overcomers, and have expected with them to sit with Jesus in his throne.

I am not aware that there is any inharmony between my will and the will of my God. I have hoped for all you assert as the privileges of the little flock. But it seems to me so much above and so much more to be desired than the unsinning state of Adam restored, that I fear I cannot attain unto it. ["Faithful is he that hath called you, who also will do it." Trust him and be faithful unto death.—ED.] I have been hoping Jesus would come, and that I, with all those who love his appearing, would be caught up to meet him in the air; and to be forever with the Lord has been my holiest aspiration. God is no respecter of persons. What you say about Christians justified only, preferring Adamic perfection in the world to being made partakers of the divine nature with Jesus, may be true, but the Word says without holiness no man shall see the Lord. There seems to be something necessary beyond justification even to occupy Adam's holy state. [Yes, there must be consecration and obedience to the extent of ability until perfection is reached.—ED.]

Please send me Vol. II., *The Time is At Hand*, and some sample tracts and copies of ZION'S WATCH TOWER. Inclosed find amount in payment.

I am yours and Christ's, J. E. VOAK.

Chicago.

DEAR TOWER BRETHREN:—I am very glad that MILLENNIAL DAWN ever came to my hands. I read it carefully (two volumes), and am convinced that it presents *the truth*. I was born and brought up in a Catholic country (Russian Poland) by Catholic parents. There is a long story, how I came from one light to another, from truth to truth. I sought the truth in many Protestant churches, but could not find it, though from time to time I believed I had it. For the last two years I have not belonged to any church, because I know their creeds are of men, and not of God.

Several weeks ago I met a young Pole, who had just come from Poland. This man had sought the truth for eighteen years. When I presented the truth to him from the Bible, he accepted it with his whole heart, and wept for joy. We come together nearly every evening and every Sunday to study the truth in the light of the Bible, to which the DAWN is the true helping hand. I have to do the interpretation, as he does not understand English, though he speaks several other languages. We believe that the Lord brought us together to show the light to our own people. There are over 100,000 Poles in this city, and about 1,500,000 in this country. Besides, I speak English and German, and having the DAWN in these two languages, I hope soon to begin to spread the books, and give my time entirely to it.

Many Poles begin to see that the priests do not lead them right, and therefore cease to have confidence in them. In general the Poles do not read English, except the young people. Some of them read German, but do not like to read religious books in this language, because they regard the Germans as their political enemies. What they do read, and like to read, is *Polish*.

Oh, I wish we had the truth in Polish also! I want to give myself entirely to spreading the truth. The Lord has been so good to me, showing me his light, his truth, his love, I like to be his witness. Brother O. is willing to do the same. We spend every Sunday with Polish families, teaching them the good tidings. We do here all we can.

In Christian love, I remain your brother,

C. ANTOSZEWSKI.

Newcastle on Tyne.

DEAR BROTHER RUSSELL:—It gives me pleasure to note that you are safe at home again. I am looking with great interest for the promised account of your journey. I can easily understand that your time was fully occupied. I wonder how you arranged to crowd so much into it. I would have been delighted to meet you, but we cannot do impossibilities. I thank you for your words of brotherly encouragement, and gratefully acknowledge that your presentation of the divine plan has been to me a mental stimulus of immense value.

What a miracle in stone the Great Pyramid seems to be! Its testimony is almost overpowering. I am just beginning to apprehend something of its sublime uniqueness. Of old the Pharisees said unto Jesus, "'Master, rebuke thy disciples.' And he answered and said unto them, 'I tell you, if these should hold their peace, the stones would immediately cry out.'" So it appears to be still. Bless his holy name!

With best wishes, Yours truly, JOSEPH MOFFITT.

New York.

DEAR BROTHER RUSSELL:—There is one question I would like to ask. Please answer, either by letter or through the columns of the TOWER.

In your talk at Brother Fairchild's in answer to a question in relation to the Sabbath, you made the statement that the Sabbath, as given to the Jews, was a type. In making such a statement to any of our "Seventh Day" friends, they meet us with this: Then "Thou shalt not steal," "Thou shalt not kill," and so on, are types? I desired to ask you then, how you would reply, but lacked the opportunity for want of time. I have been met in this way, and must admit to being nonplussed by it.

I call upon you to bridge over *this* difficulty, as you have so many others in the past through your publications. The brethren from here, who attended the reception at Brother and Sister Fairchild's, at our regular meeting yesterday all bore testimony to the blessing received there, and have come home with renewed strength and courage to press the battle to the very gate of the enemy, and to "run with patience the race set before them."

I have just heard from a DAWN that has gone into the "wilds" of Sullivan county, this state, and reached a former "dyed in the wool" Methodist. It has taken all the Methodism out of him and his wife, and they have become enthusiastic believers in the real full and free salvation. Praise the Lord—so it goes.

Praying that our God will abundantly bless you, I remain yours in Christian love and fellowship.

WM. H. CHEEKS.

[We reply that not only was the fourth commandment typical of the rest into which we, Israelites indeed, enter, but that all of the commandments, as well as all other features of the law, were typical. They were typical of the higher law "which is briefly comprehended in one word"—love. The commandments, Thou shalt not kill, steal, covet, etc., are far inferior to the one commandment which is the basis of the new covenant. Any one who has accepted the new covenant of grace through Christ, with its law of love, has no need whatever of the ten commandments of the Jewish covenant. Can we suppose that if I love my brother that I would kill him? or steal from him? or bear false witness against him? Surely not. It is evident, then, that the Jewish law was only a less refined statement of the higher law which we now recognize, under which our covenant places us. It is therefore in perfect harmony with all other features of this, our higher law, to find that we have also a higher rest than had the typical Israel. Ours is not merely a rest of body: it is a rest of heart, a rest of faith, a rest from our own works as means of justifying ourselves before God, and a rest in the perfect work of Christ our Lord as the perfect law keeper, making full satisfaction for all our imperfections. It is by this resting (keeping Sabbath) in him, controlled by the spirit of love, that the righteousness of the law is fulfilled in us who walk not after the flesh.—EDITOR.]

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE

January 1, 1892

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SPECIAL ITEMS FOR REGULAR READERS

THIS JOURNAL TWICE A MONTH DURING 1892

Some of our readers, forgetting or failing to notice the change of the TOWER to a semi-monthly and the increase of the price to $1.00, have sent 60 cents, as last year. Such will please correct the matter at their earliest convenience. We prefer to have all subscriptions end with the year.

NEW SUBSCRIBERS—TRIAL ORDERS, ETC.

To those who feel an interest in the Truth and in the WATCH TOWER as an exponent of it, we offer the suggestion that *now* is a convenient season to invite their friends to become subscribers for it. We will accept of three or six months' subscriptions, so as to facilitate such new trial orders and also for the convenience of any whose circumstances hinder them from paying for the entire year in advance.

DAWN, VOL. II., IN GERMAN, NOW READY

Our German readers will be glad to see this announcement, as some of them have long been wanting it for themselves and their friends who cannot read the English fluently. The price will be 35 cents per copy in paper covers, and 50 cents in leatherette binding. (Colporteurs will be supplied at half price.)

The credit for this work belongs to our dear Brother von Zech, who also transiated the first volume and who is now the owner of the plates and the publisher of both volumes in *German.* Address all *German* orders, therefore, to Otto von Zech, Euclid Ave., Allegheny, Pa. However, should it ever be more convenient for you to enclose an order for German books with your letter or orders to the TOWER PUB. CO., do so, on a separate sheet, and we will take pleasure in handing it over to Brother Zech.

By the way, we notice that the German paper published by Brother von Zech, *The Harvest Sickle,* will hereafter be a semi-monthly—price one dollar a year.

OLD THEOLOGY TRACT No. 11

THE "TABERNACLE SHADOWS OF THE BETTER SACRIFICES" has been delayed considerably by a printers' strike; nor can we yet promise it definitely. It, like *"The Wonderful Story,"* will be a *special* issue, and will be sent only to those who subscribe for it—price 10 cents.

DAWN, VOL. I., IN LONDON

Colporteurs in Great Britain and Ireland will be pleased to learn that they can now be supplied with MILLENNIAL DAWN, Vol. I., in packages of 5, 10, 20 or multiples of these, at colporteurs' rates, 7 *d.* per copy—including carriage. Address ELLIOT STOCK, No. 62 Paternoster Row, London, England.

TO TOWER SUBSCRIBERS—THANKS!

We thank the friends for promptness this year in sending in their TOWER subscriptions. The many kind congratulations on the change of the journal to a semi-monthly are also much appreciated. The Master said, "Marvel not if the world hate you;" but he also promised compensation for its hatred even in this present life. (John 15:17-20; Mark 10:29, 30.) We realize the fulfillment of the latter promise, as well as the former. The Lord's precious promises, backed by your loving letters of sympathy and encouragement, much more than offset the frowns and hostility of the world and the nominal church.

The responses to the printed notices on the last page of the November TOWER have been numerous, and indicate a deep interest in the Truth. How much these expressions have been appreciated here in the TOWER office, we need not tell you; and how much more they are appreciated in heaven—we cannot tell you that. We can only remind you of the Scriptural promises, "The Lord knoweth them that are his," and "Your labor is not in vain in the Lord." Only a few seem to have misapprehended the object of the plan adopted. We well know that some need no suggestion from either the Apostle or us as to how to give to the Lord's work. Some, indeed, we have felt needed to be restrained from a liberality beyond their ability. We have felt it to be our duty and have at times returned money, watches, etc., to some whom we feared were disposed to give more than they should. Our object in the plan adopted was to assist the church today by calling their attention to the methods advised by the Apostle to the church of his day. We realize, as the Apostle did, that each one who engages in the Lord's work at *some sacrifice* to himself is *proportionately* blessed. And desiring, as the Apostle did, that all should be blessed, we advised and still advise *his method* of laying aside an offering to the Lord's service on the first day of each week (1 Cor. 16:2), as the best method for the *majority* of the Lord's people to pursue.

Those who need to avail themselves of the terms to the *Lord's Poor* mentioned above should not hesitate to do so. Such should state themselves plainly and realize that we rejoice to send the TOWER to them.

THE DEAREST NAME

If Jesus from our faith today
Were stricken, and we knew
A Godless creed must meet our need—
That nothing else were true;
If Jesus from our heart were cast,
From pages to be read,
What word, in all the realms of thought,
Would answer us instead?

If Jesus, 'midst the mists of time,
Were lost, and we could know
He never died, our crucified,
What could the new creed show
To take his place, to vibrate through
The prostrate human mind,
To give the race a standing place,
A hope for human kind?

If Jesus from our faith today
Were stricken, who could trace
Another word the world hath heard
To ever take its place?
Could ever frame a sound so sweet?
In all the realm of art,
Who yet hath shown a single tone
So priceless to the heart?

—*G. Klingle.*